A VINDICATION OF THE *Goſpel of Jeſus Chriſt*, FROM THE MISREPRESENTATIONS OF Mr. *Thomas Chubb*,

In a BOOK lately publiſhed in his Name, FALSELY CALLED,

The true Goſpel of Jeſus Chriſt aſſerted

IN WHICH IS

Demonſtrated, that what he aſſerts to be the GOSPEL of JESUS CHRIST, is not that GOSPEL, and that what he denys to be the GOSPEL of JESUS CHRIST, is ſtrictly and properly that GOSPEL.

To which is added, An HYMN on the NATIVITY.

By JOSEPH HORLER, *A. B.* Maſter of the Free-School at WILTON, and Presbyter of the *Church* of *England*.

I am ſet for the Defence of the Goſpel. Phil. i. 17.
THOMAS——*Be not faithleſs but believing.* John xx. 27.
What Concord hath Chriſt with Belial? *or what part hath he that believeth with an* INFIDEL. 2 Cor. vi. 15.

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THE PREFACE.

I *THINK it a* DEBT, *which I owe the* PUBLICK, *to inform them, why the appearance of the following Sheets has been* delay'd *ſo long beyond the time* promis'd. *Several of them, as it is well known to my* Friends, *were ready to make their* entrance *into the World, cloſe upon the* Heels *of my* former *Book.*

But ſome of them, GENTLEMEN *of great* Learning *and* Piety, *whoſe Names it would be an* Honour *to me to mention, deſired, that I would allow my Self more time, on account of the high* importance *of the Subject, and that I would give our* Opponent *a* full *and* final *anſwer, once for all.*

AND to their requeſt it is entirely owing, that I altered my firſt Scheme, *and* enlarged *my* views, *which has* ſwoln *my Book to more than* three *times its intended Bulk. This, though perhaps a* ſtale *Excuſe, yet being founded on* Truth, *will be admitted as reaſonable by every* candid, *and* unprejudiced *Reader.*

MANY *other* unforeſeen *Obſtructions have been thrown in its way, which, perhaps, it may be* impertinent *to mention at preſent. All therefore that I have to ſay more, is* this, *that if my* deſign *be* well executed *at laſt,* it is come out ſoon enough; *if* not, it is come out too ſoon, *even* now. *That muſt be left to the Deciſion of the judicious and impartial Reader, whoſe favour I beſpeak no farther, than I ſpeak for Truth, and Truth for me.* That, *I hope, will not be* obſcured *by the obſcurity of its Advocate; nor will the honour of* Jeſus Chriſt *ſuffer any* diminution *from its Defenders being* ſmall and of no reputation.

THE meaner *figure I make either in the* Church, *or the* Schools, *the nearer am I upon a* Par, *with my Antagoniſt, who makes* no *figure at all in either. No* exception *therefore will be taken to the performance on* that *account, I preſume.*

NOT that I apprehend the greateſt ſhare of learning can ſupport ſo bad a Cauſe; or that a great deal is wanting on our Side, to ſupport one ſo well able to ſtand of its Self. It is but to ſtrip *Truth of that* diſguiſe, *which her* pretended *friends have* artfully *thrown over her, and ſhe ſtands* confeſs'd *and admired at once, in all her* naked Simplicity. *And this is what is* humbly *conceived to be done in the enſuing treatiſe, to the ſatisfaction of all*

thoſe

thoſe, who love our Lord Jeſus Chriſt in Sincerity.

I DO not pretend to have pulled up every Weed, with which this ſoil is over-run; that would have been an endleſs Task; but only to have deſtroy'd the moſt noxious *and baneful ſo effectually, as to prevent their peeping out of ground for a long Seaſon.*

IT may perhaps be matter of complaint *with ſome, that I have dealt too* roughly, *with a Gentleman of our Authors* ſlender *frame, and contexture. But he muſt thank himſelf for* that. *It is but a little of his own play return'd; or rather the* recoil *of his* own *weapon upon* himſelf. Though his words *with* theſe *may ſeem* ſmoother than Oil; *yet with reſpect to us* be they very Swords. Recrimination *becomes* neceſſary, *when the* Accuſer *is himſelf* Guilty *of his charge brought againſt the* Innocent: *and it argues ſomething daſtardly, and beneath a Man not to retort it. My cuſtom always is, as near as I can, to call things by their proper Names, nor ſhall I ever be ſo complaiſant, as to give a* ſtone *the name of* Bread, *or a* Scorpion *that of a* Fiſh, *to gain any ones good liking. To thoſe therefore that may happen to take diſtaſte at my freedom, I ſhall only reply with the Comick Poet,*

Si quis eſt, qui dictum in ſe *inclementius*
Exiſtimat eſſe, *ſic* exiſtimet: ſciat
Reſponſum, non *Dictum* eſſe, quia *læſit prius.*

After

After all I may venture to ſay, that I have treated him with more decency, *and good* manners, *than he has* Jeſus Chriſt, *his* Evangeliſts, *or* Apoſtles.

It may be perhaps objected farther, that I have been too apt in re ſeriâ jocari ; *as if, unmindful of the Dignity of my Subject, I had* indulg'd *my ſelf too much in* Irony, *and* Sarcaſm.

To which I plead in Bar *of* Judgment ; *that this never happens to be the Caſe, till after the Adverſary has been confuted with all becoming ſeriouſneſs and gravity. Then indeed I own, that ſomething of that kind has been made uſe of, which I thought not improper for the following reaſons.*

FIRST, *to relieve that* tædium, *and* dullneſs, *which the mind is apt to contract in attending to a long Courſe of Controverſie ; to which, the* graver *any Subject is, the generality of readers are more* incident.

SECONDLY, *to expoſe the* weakneſs, *or* fallacy *of our Authors argumentation the more effectually, which ſome will be able to diſcern, when plac'd in* this *light, that could not have diſcern'd it in* any other.

AND Laſtly, *to* prick *the* bladder *of his Vanity, which is* ſwoln *beyond meaſure by the* windy *applauſe of his Admirers.* Deep-reaſoning CHUBB!. *As if no one was an* equal *Maſter of reaſoning with himſelf.*

WHEREAS

WHEREAS God knows, and any one from hence may know, that what he would palm upon us for deep-reaſoning, has been in ſome places either unintelligible, *or* illogical, *and in others quite* weak, *and* childiſh. *So that from the many* falſhoods, abſurdities, inconſiſtencies, ſelf-contradictions, *with a long train of* non-ſequiturs, *which are here* detected *and expoſed, it is evident, that the World has long been* miſtaken *in the Man, and that he is neither One of thoſe* morals *or* intellects, *which he ſo* demurely *affects to paſs for.*

THIS I know muſt be Death to a Man of his Pedantick-Pride; *but ſo much the better: if we can but kill* that, *we ſhall reſtore him to a* newneſs of life *in humility. Who can tell? Peradventure the Obſervation of the Satyriſt may be verifyed in him,*——

——————————— ridiculum acri
Fortius ac melius magnas plerumq; ſecat res.

THESE *were the Motives which induced me to treat my Subject in this wiſe; and theſe, I hope will be ſufficient to acquit me of* Levity *in ſo* weighty *an affair, with all that are not ſour, ſplenetick, or moroſe.*

FOR it would be matter of real grief, and concern to me, to have given offence by theſe means to one ſincere, ſober-minded Chriſtian. The ſame method has been made uſe of with good Succeſs by one of the greateſt

* STICKLERS

* STICKLERS *for Truth, an Age or two back. What was* approv'd *of therefore in him, cannot with Juſtice be* condemned in me, *unleſs it be for falling ſo far ſhort of him.*

I F in this, *or any other Writings of mine, either* now, *or* heretofore *publiſhed, I have advanced any thing* new, *and* of mine own, *I am* in utrumq; paratus, *prepared alike either to defend it, or retract it. As I pretend not to the* Infallibility *of my Antagoniſt, ſo ſhould I eſteem it much more for my credit to* RECANT *an error, as ſoon as known to be* ſuch, *than to be able to defend it with the greateſt* Oſtentation *of learning, and* Triumph *over my Adverſary. As it is, to uſe the Words of a great Man on the like Occaſion, I willingly ſubmit it to the* Cenſure *of the* Catholick Church, *from whoſe* right *judgment, If I* diſſent, *I will not be* pertinacious. *But, as I think my ſelf in* no Danger *from that quarter, and* deſpiſe *it from any* other, *I ſhall take leave of my reader with a Saying of* Eraſmus's, *before* * *referr'd to,* mihi pro mea Cauſa ſufficit veterum ſanctimonia, vitæ probatiſſimorum Authoritas, Epiſcoporum Majeſtas, publica Chriſtianarum gentium conſuetudo, quos omnes, ſi damnabis *inſaniæ*, malo cum iis *inſanire*, quam cum *Lanüs, and let me add,* cum *Chirothecarüs eſſe* Sobrius.

Farewel.

A

VINDICATION

OF THE

Gospel of JESUS CHRIST, &c.

SECTION I.

(a) THE former Treatise have I made (O *Theophiloi*) of all that Calumny and Slander, which our false Accuser had Artfully dispers'd up and down his whole Book against the Ministers of Jesus Christ, and Preachers of his Gospel; and have (I hope) to every well-dispos'd Christians Satisfaction, wip'd off that Odium and Contempt, under which

(a) Acts i. 1.

he had laid them, by proving them to be neither ſo *weak*, nor ſo *wicked*, as he has repreſented them: So that tho' it cannot but be a matter of real Grief, and honeſt reſentment to a Man truely Innocent, to fall under the laſhes of ſuch a Tongue, as deals in nothing but Malediction and Reproach, yet we have the pleaſure and comfort of ſolacing our ſelves with a Benediction, that proceeded out of *his* Divine Mouth, who came himſelf to be a *curſe for us*, and to transfer it all from us, to his *own* dear Perſon, (Viz.) (*b*) *Bleſſed are ye, when men ſhall revile you*, and *perſecute* you, and *ſhall* ſay *all* manner *of* evil *againſt you falſly* for *my Sake*.

And this I thought the more proper to be done, becauſe my Deſign being every way oppoſite to our Calumniator's, which (as obſerv'd in my laſt) is firſt to vilify the Son of God, by depreciating his Satisfaction, and then the Preachers of his Goſpel, for inſiſting ſtrenuouſly upon it, could not be ſo conſiſtently carry'd on; 'till I had remov'd all that heap of Rubbiſh, which he had thrown in our Way, in order to obſtruct, and prevent our farther Progreſs.

When People come once to be perſwaded to ſhake off their prejudices againſt the Clergy, and entertain an Opinion of the ſu-

(*b*) Matth. v. 11.

perior

perior Abilities of their Teachers; that they neither want *Senſe* nor *Learning* rightly to underſtand the Scriptures; nor *Honeſty* and *Ingenuity* to ſet them in their proper Light; that it is no more their *Intereſt*, than it is their *Duty*, to miſguide them in matters relating to their eternal Salvation: Nay, rather that it is deſtructive both of their preſent, and future Happineſs ſo to do; that if any one preaches up the Doctrine of imputed Righteouſneſs ſuch a One *ſpeaks as the Oracles of God*, and not according to the figments or fancies of Men, whatever this *Babler* may object to the contrary: He knows that his cauſe is for ever over and at an End. The natural and neceſſary Conſequence muſt be this, *(viz.)* Deſertion and Revolt, of as many of his followers, as have the Ingenuous ſhame to own, and retract their Errors: And he muſt deſpair for ever after of gaining another Proſelyte, even tho' he ſhou'd *compaſs Heaven and Earth for that purpoſe.*

The People finding themſelves left in the Wilderneſs of this World, in a worſe ſtate than *Sheep* without a *Shepherd*, *(i. e.)* under the guidance of an Hireling, whoſe the Sheep are not; but has uſurp'd that Office, and notwithſtanding his pretences is conducting them to the Den of that *roaring Lyon, who goeth about, ſeeking whom he may*

devour, will tack about, and return to their proper Fold, under their legal *Shepherds* and *Paſtors*, who have faithfully watch'd for their Souls, by a Deputation from JESUS CHRIST, that great Shepherd and univerſal Biſhop.

And thus the Maſter and the Servant would mutually reflect back Honour and Reverence upon each other. He would be by all acknowledged to be, what the Devil himſelf had not the Impudence to Deny, *viz. That* he *is* the Son *of God*; and the Miniſters of *Jeſus Chriſt* wou'd be eſteem'd by others, as well as by themſelves on account of the high Dignity of him, whoſe *Ambaſſadors they are.*

And now all Obſtructions, which forbad our farther Progreſs being remov'd, I ſhall no longer detain my Readers at the *Veſtibule*; but conduct them regularly through the ſeveral Apartments, which upon Examination we ſhall find empty and unfurniſh'd with any thing but natural Tapiſtry, ſpun and wove out of his own Bowels, (*i. e.*) poor ſlight Cobwebs, fit for nothing elſe but to entangle and deſtroy little, weak, and unwary Flies and Inſects.

As his Book is ſet off with a ſpecious Title, ſo his firſt Section begins with a very notorious Truth; as he calls the One the True Goſpel of *Jeſus Chriſt* aſſerted, ſo in

in the other he tells us * " The great End " and profeſſed Deſign of our Lord *Jeſus* " *Chriſt*, as to his coming into the World, " and with reſpect to what he has revealed to " it, perform'd in it, and ſuffer'd from it and " for it, is manifeſtly and apparently this, " (*Viz.*) to ſave mens Souls.' 'This is a Point in which all are agreed, who go under the general denomination of Chriſtians, be their particular perſwaſion or profeſſion what it will. Our Faith or belief of this grand Article is the *Differentia Eſſentiale Conſtituens*, as the *Logicians* Term it, (*i. e.*) is abſolutely Eſſential to all Chriſtians, at all Times, and is as inſeperable from them, as rationality is from Man.

After ſo ſpecious a Title as this, who wou'd not at firſt ſight think this a Champion for our common Cauſe; and that he had a Deſign (at leaſt) to obtain to " himſelf the " Reputation of being one of the great De- " fenders of Chriſtianity." Who, after ſetting out with ſo noble a Truth, which is Chriſtianity in ſhort Hand, wou'd ſuſpect, but what this Man was as *Sound* and as *Orthodox* in his Principles as St. *Jerom* or St. *Athanaſius* themſelves? But, Beloved, let *us try the Spirits whether they be of God.* Let us not be over haſty in paſſing raſh Judgments.

* Vide *Laurences*, Sermon at the Temple. page 20
Chubb, page 1

A gilded Buſh has often ſerv'd to ſet off bad Wine, *(a)* and a Cherubim of Cœleſtial Form and Countenance has terminated in a Cloven Foot. *(b)*

But our Author himſelf, leaſt you ſhould miſtake him for a better Chriſtian, than he really is, ingenuouſly undeceives you in the very ſecond Page to his Reader, where he ſays, " what has been urg'd in favour of " Chriſtianity, may have been in many In- " ſtances as Idle and Weak, as what has " been urg'd againſt it." Thus the Aſſertor of the true Goſpel of *Jeſus Chriſt*, like his Companion and Fellow Labourer, *(i. e.)* the Author of the Rights of the *Chriſtian Church aſſerted*; intends nothing leſs, than what he Profeſſes. The open and the cover'd Deſign claſh with each other. His method of Aſſerting the True Goſpel of *Jeſus Chriſt*, is ſomewhat peculiar to himſelf and *Partizans*; *(i. e.)* He aſſerts the *falſhood* of ſome part of it, expunges another, and denies the Sacred Authority of all the reſt. And that he might ſeem to Act in this Part at leaſt conſiſtent with himſelf; and that no one Truth might

(*a*) And now a ſtripling Cherube he appears,
Not of the Prime, yet ſuch as in his Face
Youth ſmil'd Cœleſtial,——*Milton*'s Parad. Loſt, lib. III.

(*b*) ——————————Ut turpiter atrum
Deſinat in piſcem mulier formoſa ſuperne. *Hor.* Art. Poet.

fare

fare better with him than another; tho' he allows the Deſign of *Jeſus Chriſt* was to ſave Mens Souls: Yet muſt he deſtroy that very Deſign by robbing him of the Means and Power of ſaving them; and afterwards backs the former with a long Chain of the moſt authentick Teſtimonies drawn from the ſacred Records, which if rightly apply'd and urg'd with their proper Force, wou'd reſtore to him thoſe means again to the ſubverſion of his whole Scheme.

Thus Truth and Falſhood blended together, put on the colour and reſemblance of Truth; which for the ſimilitude of its Features and Complexion often paſſes for the ſame; and, like a * *Diver*, gains Admittance at an Inſtallment undiſtinguiſh'd, for the ſake of the good Company he is ſeen to keep, and the Dreſs and the Air of Quality which he has aſſum'd.

After having aſſerted this great Truth in his firſt Page, and produc'd his Vouchers as to its Authority in the ſecond; he runs from his Subject without any Reaſonings upon it, or Deductions from it (to ſhew how cloſe a Reaſoner he is) and ſpends no leſs than Twelve Pages out of Fourteen, to let you know how he has determin'd the Senſe of our Saviour's Words; *My Kingdom is not of this World*; which is

* alias Pick-pocket.

juſt as foreign to the preſent Purpoſe, as Father *Paul* upon Beneficiary Matters. *

And this ſurely upon his own Principles, muſt be allow'd to be quite beſides the Point in Hand. For if an Hiſtorical Account of Matters of Fact, recorded in the Goſpels of the *Four Evangeliſts*, be deny'd by him to be part of the Goſpel of *Jeſus Chriſt*; I cannot ſee how any Points relating to the Diſcipline and Government of the *Chriſtian Church*, which are not recorded by the Writers of the Goſpel of *Jeſus Chriſt*, can conſiſtently be introduc'd into a Treatiſe, the profeſſed Deſign of which is to ſhew, "What is, and what "is not that Goſpel.

Here then I think my ſelf oblig'd once more to have recourſe to the Title of his Book; which he calls the True Goſpel of *Jeſus Chriſt*, aſſerted; becauſe he aſſerts no leſs than this, (*viz.*) Either that the Goſpel of *Jeſus Chriſt* is True; or that there is a True Goſpel of *Jeſus Chriſt*. Here then we joyn Iſſue and ſtart together upon the ſame footing, being equally agreed to aſſert the ſame Thing: So that there is no need of any external Evidence to prove the

* This Error Mr. *Chubb*, was inſenſibly let into by Copying his Friend *Laurence* too cloſely, as appears from the following part of his Sermon before quoted, for four or five pages together, if compared with our Author.

Truth

Truth of the Goſpel of *Jeſus Chriſt*; it is taken *ex Confeſſo*, or for granted on both Hands, that it is *True* and is admitted as ſuch to be the common Standard, by which this Controverſy muſt be decided between us.

For the Diſpute between him and me, at this time is not, whether the Goſpel of *Jeſus Chriſt* be True or not; but only ſuppoſing it to be True; whether he has juſtly and fairly repreſented it.

Being then got ſo far together as to aſſert the Goſpel to be True; the next *Quære* is where we are to have recourſe for this True Goſpel. For my Part I know not where to apply but to the received Writings of the *Four Evangeliſts*, the reputed Authors of this Goſpel. If HE has any other let him declare it. He will not, I dare ſay, pretend to produce a Goſpel of *Jeſus Chriſt*'s own Writing and Publiſhing to the World; if not, he muſt, Nay, and ſhall abide by theſe. He has quoted their Teſtimonies to make Proof of his own Aſſertions, which is allowing the Authority of them to be indiſputable; and as ſuch they ſhall paſs for me. To theſe therefore will I ſtrictly confine my ſelf and him; nor ſhall he with all his evaſive Shifts, and Subterfuges get off; tho' he twiſt and ſtruggle ever ſo Wildly, or change himſelf into a thouſand Shapes more than *Proteus* himſelf ever knew.

For

For I believe it wou'd ſcarce be allowed in any Cauſe, either in Law or Equity, to admit for Truth juſt as much of any Evidence, as ſeems to make in favour of the Plaintiff; and to reject all the reſt of that ſame Evidence as Perjury and Falſhood, which tends towards turning it in favour of the Defendant. This wou'd argue great Partiality and Corruption in any Court of Judicature upon Earth; and therefore wou'd by no means be granted, as being ſo very contrary to the reaſon of Things. For all Faith, or Belief is founded on the ſuppos'd Veracity of the Perſon giving Teſtimony; (*i. e.*) That he knows, what he ſays, and ſays, what he knows. To admit one part of the Evidence therefore, and reject the other, is the greateſt Abſurdity, that can be conceiv'd; becauſe it implies no leſs than a Contradiction; (*viz.*) That the ſame Perſon can be *knowing* and *unknowing*, *juſt*, and *unjuſt*; *true*, and *untrue*; at the ſame Time.

The whole of the Evidence muſt therefore be taken and ſumm'd up for the Jury to bring their Verdict in upon; which Verdict they are bound to bring in according to the Evidence (wou'd they deal Conſcientiouſly) whether it be in favour of *this* Party, or *that*.

And

And thus it holds in the Caſe before us. All the Teſtimonies of the Writers of the Goſpel of *Jeſus Chriſt*, muſt be allow'd to be of equal Weight and Validity; and every Particular, which they relate, muſt be allow'd to be the Goſpel of *Jeſus Chriſt*, in part.

This then ſerves to explain my Meaning; when I make uſe of the term Goſpel in an abſtracted Senſe *viz.* A ſummary or brief Account of every thing relating to the Perſon and Office of *Jeſus Chriſt*, according as it is deliver'd down to us by the *Evangeliſts* and *Writers* of that Goſpel.

And this I take to be the * general Notion of it, ſo that to mean leſs by that Term, is to mean differently from every Body elſe. For our Authors part he has admitted it, and ſhall abide by it. And this I think him under an Obligation to do, not only for the Reaſons before aſſigned; but farther, from his calling it as he does, a *Divine Revelation* in the very opening of his ſecond *Section*. "As the great End, and the profeſſed "Deſign of Chriſt's appearing in the World, "and of his delivering a *Divine Revelation* "to it was to ſave Mens Souls, *&c.*

* In the Sacred uſe of the Word (*viz Goſpel*) there ſeems to be a Figure very common and ordinary, whereby what ſignifies *Good News*, is ſet for the Hiſtory of that *Good News*, &c. *Nelſon* on the Feſtival of St. *Mark*.

Here

Here (you ſee) he not only calls it a *Divine Revelation*; but, moreover aſſigns it to be the Means made uſe of by *Chriſt* to promote that great End (*i. e.*) the ſaving Mens Souls. I wou'd aſk him then, whether he thinks it poſſible for a *Divine Revelation* to ſet forth, or contain any Thing, that is Falſe or Erroneous? whether there can be any Danger in taking the Word of that God, *who cannot lye?* whether *Chriſt* deliver'd any other *Divine Revelation*, than the Goſpel? whether part of it only be *Divine Revelation:* And the other part mere Human Invention? The ſaving Mens Souls is ſurely (as He ſays) " an End moſt Excel-" lent and Valuable in it ſelf, and moſt " worthy of him who undertook the proſe-" cution of it."

If this End be in it ſelf ſo Excellent and Valuable, why ſhould he Endeavour to weaken thoſe Means, which were intended to promote it? as he manifeſtly does before he cloſes this *Section*, where he tells you, " That the Goſpel conſiſted only of certain " *Doctrinal Propoſitions*, founded upon the " Suppoſition of a Deity, which becauſe of " their great importance to Mankind, and " their being very little attended to, are cal-" led the *Good News*, or the Goſpel."

Here the *Sheeps-Cloathing* begins to fall off, and the *Falſe Prophet* to appear in his own

own Shape and Shagg. This is intended as an Introduction to his Sixth *Section*; and he here aſſerts the Goſpel to conſiſt only of certain Doctrinal Propoſitions, that he may the more boldly anon deny all "Hiſtorical Ac-"counts of Matters of Fact to be the Goſ-"pel, either in whole or in part."

But why does he ſay, that theſe were founded upon the Suppoſition of a Deity? Does he conſider that theſe Doctrinal Propoſitions were firſt of all deliver'd by GOD to the *Jews*; who did not ſuppoſe a Deity, nay, not barely believe it; but were fully ſure and certain of it, from thoſe Strong, and frequent Manifeſtations of himſelf to them; *Signs* and *Wonders*, which *He wrought*, (*a*) *when he brought them out* of *the Land* of *Egypt*, *and out* of *the Houſe of Bondage*; And eſpecially at his firſt Promulgation of them, were they more ſenſibly convinc'd by the *Thunders*, and the *Lightnings*, *and a thick Darkneſs upon the Mount*; and *the* Voice *of* the *Trumpet exceeding Loud*, *that it was* GOD, *that ſpake theſe Words*, *ſaying*, *I am*, *the* LORD *thy* GOD, *&c.* So that all the People of the Camp *trembled under* the *Weight* of their Conviction.

But to what Purpoſe are they repreſented as Scepticks here? Suppoſers only of a Deity; unleſs it be to keep himſelf in Coun-

(*a*) Exod. xx. 2.

tenance

tenance by the Addition of ſuch a Number to his Side? And why muſt ſuch falſe Reaſons be Aſſign'd, why that Heavenly diſpenſation is call'd the *Goſpel* or *Good News*, but only to ſtifle and ſuppreſs the real Cauſe, to the diſhonour of GOD's *Holy Word?*

Theſe *Doctrinal Propoſitions* are call'd the *Good News*, it ſeems, for theſe two Reaſons, Firſt, becauſe of their great Importance to Mankind, and Secondly, becauſe of their being very little attended to. Good GOD! to what ſtreights are Men reduc'd, when they fall off from the Truth; and how are they forc'd to ſtretch and rack their *Invention* to find Ways, and Means to *dreſs up Falſhood* like it? Theſe *two Reaſons* are to joſtle out that *One* great *Reaſon*, which St. *Luke* Aſſigns; and are intended (we ſhall ſee for what purpoſe by and by) as worthy *Subſtitutes*, and *Repreſentatives*, if you will but admit them. *Behold I bring you the Goſpel* (ſays the Angel) or *Good Tidings*, according to our Tranſlation, which is much the ſame with our Authors *good News*, for this Reaſon, *viz. For unto you is Born this Day in the City of* DAVID *a Saviour, which is Chriſt the Lord.*

Let us now compare theſe Reaſons together, and try, on which Side the greateſt force Lies, and we ſhall find the latter as much out weigh the former, as the fineſt Gold excels

cels the moſt adulterate fictitious Metal; tho' had the Advantage lain on the other Side, nothing could juſtify him for *Coining* falſe *Reaſons*, which is no better than contradicting and charging a *Lie*, upon the *Holy Ghoſt*.

The firſt Reaſon, why theſe *Doctrinal Propoſitions* are call'd *good News*, is, becauſe of their Importance to Mankind, (*i. e.*) As their Happineſs or Miſery in another World, depended upon the Obſervance, or Neglect of thoſe *Doctrines* hereby *propos'd*. Now how to reconcile the Publication of any Edict, or Command with the Notion of *News* in general, I do not ſee, much leſs can I diſcover, where the extraordinary Goodneſs of this *News* to Mankind lay; where ſo much Evil is ballanc'd againſt ſo much Good, and they were aſſur'd, that they were "in great "Danger of falling into, and bringing upon "themſelves great and laſting Miſery, in "Caſe of Non-compliance with that Edict.

To Illuſtrate this by a familiar Inſtance, ſuch as may reach the Apprehenſion of the Meaneſt, for whoſe Uſe this was principally intended. *Suppoſing a Man in Authority having many Servants, and he ſays unto the One, do this* (*viz.*) Go thou into my Vineyard, and dig it, and dreſs it, and fence it about; let me aſk any One, whether this carries with it the *formal* Notion of *News*,

or

or no? And if he ſhou'd add as a Motive to encourage him to endure the *heat*, and *burden* of *the Day*, " and anon when the Evening " is come thou ſhalt *Eat* and *Drink* and *lie* " *down* to *Reſt*; but *if* thou *obeyeſt not my* " Voice, thou ſhalt Hunger and Thirſt, *and* " *be beaten with many Stripes.*" Tell me any One that can, wherein the great *Goodneſs* of this *News* conſiſts.

The Second Reaſon, why theſe *Doctrinal Propoſitions* are call'd *Good News*, is, becauſe of their being very little attended to. And this is a moſt extraordinary piece of News (I muſt confeſs) as will appear to every One at firſt Sight. Theſe *Doctrinal Propoſitions* of ſo great Importance to Mankind, that the favour of God, and their Happineſs in another World, *et contra*, depended upon the Obſervance or Non-obſervance of them, had (it ſeems) been very little attended to (*i. e.*) had not been obſerv'd by them; ſo that of Conſequence they had forfeited the *former*, and had brought upon themſelves *great* and *laſting* Miſery in its Stead. Doubtleſs this muſt be a comfortable Reflection to as many, as had the pleaſure to *look back*, upon their Lives miſpent in Vice. (*i. e.*) in Contempt, or Neglect of thoſe *Doctrinal Propoſitions*: And a joyful proſpect it muſt afford them to *look forward* upon that train of

of Woes, which was about to be their Portion for ſuch Contempt, or Neglect.

And is this really *good News* then? ſtrange *News*, if you pleaſe (*i. e.*) *New* from the *Novelty* of the Aſſertion; but a Man might ſooner find out the *Longitude*, than diſcover the *Goodneſs* of it. *But who hath believed thy Report? and to whom is not the Arm of the* L O R D better *Reveal'd?* Shall we take up with the ſpurious Account of a poor, weak, ignorant Mortal, in oppoſition to the unerring Word of GOD? or ſhall his *Baſe* and *Counterfeit* Reaſons paſs as *Current*; whilſt *that Pure* and *Weighty* One of the *Evangeliſt* is rejected, *tho' ſtampt with* the *Divine Image*, and *Superſcription. Behold* (ſays the Angel) *I bring you* the *Goſpel*, or *Glad Tidings* of *great Joy*, *which ſhall be* unto *all People. For unto you* is Born *this Day*, in *the* City of DAVID, *a* SAVIOUR, which is CHRIST the LORD.

And theſe indeed were the moſt *gladſome Tydings* of the *greateſt Joy*, both with regard to the *Predicate*, and the *Subject*. Firſt with regard to the *Predicate*, or thing ſpoken (*i. e.*) that theſe were *Tydings* the *moſt gladſome*, that ever reach'd the *Ears*, were Matter of the *greateſt Joy*, that could be convey'd to the *Hearts* of Mortals.

For let it be conſider'd, that the People, to whom this *good News* was firſt convey'd,

were *Jews*, Sons of ABRAHAM, ſtrict Adherents to their *Lawgiver* MOSES, whoſe Books were held by them in the higheſt Veneration, as being the Dictates of the *Holy Spirit*. That they look'd upon the Account by him given of the Creation, and the Fall of Man to be genuine, and unmixt with human Devices. That the Evils which our firſt Parents incurr'd by their Diſobedience were entail'd upon their Poſterity, whom they repreſented; and the only comfort they had under theſe Evils was the gracious Promiſe, which GOD then made, and ſo often repeated by his *Prophets*, that he would ſome time or other, when he thought fit, ſend them a *Saviour*, and *Deliverer* from all theſe Evils. That the People of GOD, who for near Four Thouſand Years had been in high Hopes and Expectations of this *Deliverer*, at that Time according to the Language of the Holy Penman *waited for the* Conſolation *of Iſrael*, expected his Approach to be nigh at Hand. And therefore an Account brought in ſo Extraordinary a Manner (*i. e.*) by no leſs a Perſon than an Angel ſent expreſs from Heaven, (that the Dignity of the Meſſenger might bear ſome Proportion to the Importance of the Meſſage) that this wonderful Perſon ſo often promis'd by GOD, predicted by his *Prophets*, and ſo long expected by his People,

was

was really come at laſt in Perſon to fulfill all theſe Promiſes, compleat all theſe Predictions, gratify all theſe Expectations, could not but be *glad Tidings of great Joy*, to as many as entertain'd any Thoughts about him. For tho' the greateſt part of the *Jews*, being then in Bondage under a foreign Yoke, expected only a Temporal Deliverer from that Bondage, who was to make his Appearance with all the external Marks of Grandeur, as having his *Kingdom of this World:* Yet the ſincerely Religious, and eſpecially they, to whom GOD had more fully manifeſted his gracious Purpoſes towards Man, ſaw it in a very different Light. They thought themſelves, whilſt in a State of Nature, as in a State of Enmity with their Maker; that this *Saviour* therefore was to deliver them from the worſt of Evils, Sin, and the Wrath of GOD conſequent upon it; to reſtore us to that Grace and Favour with him, from which our firſt Parents fell, and to enſure to us greater and more laſting Privileges, than ever they loſt, or forfeited for us. And this appears to be the Caſe from that rapturous Exclamation, which *Simeon* broke out into, when upon the Purification of *Mary* his Mother, according to the Law of *Moſes*, they brought JESUS to *Jeruſalem* to preſent him to the LORD. It may not be improper in this

Place to tranſcribe ſo much of St. *Luke*, as ſerves to clear up this Matter; (*viz*) from verſe 25*th* to verſe the 30*th* incluſive.

And behold there was a Man in Jeruſalem, *whoſe Name was* SIMEON, *and the ſame was juſt and devout, waiting for the Conſolation of* ISRAEL, *and the* HOLY GHOST *was upon him. And it was revealed unto him by the* HOLY GHOST, *that he ſhould not ſee Death, before he had ſeen the* LORD'S CHRIST, *and he came by the* SPIRIT *into the Temple, and when the Parents brought in the Child* JESUS *to do for him according to the Cuſtom of the Law, then took he him up, in his Arms, and bleſſed* GOD, *and ſaid, Lord now letteſt thou thy Servant depart in Peace according to thy Word; for mine Eyes have ſeen thy Salvation* (i. e.) the Perſon by whom thy deſtin'd Salvation ſhall be wrought for us, that Perſon, in whom all thy Promiſes are *Yea*, and *Amen.*

It was enough for him it ſeems but to have liv'd ſo long, as to ſee the *Lord's* anointed, the *Saviour* in the Fleſh, and therefore abundantly ſatisfied with the near Approach, which his own Eyes aſſur'd him was juſt at Hand, of that Deliverance, or Salvation, which GOD was about to work for his People, *Lord now letteſt thou thy Servant* ſays he, *depart in Peace.*

But

But Secondly, theſe were *gald Tidings of great Joy* in the ſuperlative Degree, with regard to the ſubject about which theſe Things were predicated (*i. e.*) the Univerſality of their Extent, which *ſhall be to all People.* That the *Jews* were the choſen People of GOD, the only Nation upon Earth, with whom he had enter'd into Covenant; all that have *read*, and *believ'd* the Writings of the *Old* and *New Teſtament*, cannot but be abundantly convinced. That all the other part of the World, in contra-diſtinction to theſe, were called the *Gentiles*, or Nations by way of Reproach (*i. e.*) the Nations that knew not GOD; is likewiſe a notorious Truth. And whoever ſhall conſider the State and Condition of the Heathen World, from the Flood down to our *Saviour*'s Time, how ſtrangely corrupt they were both in their Faith and Practice; how Ignorant they were of the *True God*, and how many Thouſand *falſe* Ones they ſubſtituted in his Room; what oppoſite Notions they entertain'd of the Deity, ſuch as were abhorrent to, and incompatible with his very Nature; what groſs and barbarous Idolaters they were, worſhipping not only ſtocks and ſtones, the works of Mens Hands, but even the vileſt Beaſts and Reptiles, nay and often * Devils

* Idem ſunt Dæmones, quos vulgus Deos eſſe opinatur. *Lactant. de vera Sap.* p. 226.

themſelves, to whom they paid the moſt coſtly Sacrifices, making even their own Sons and Daughters paſs thro' the Fire to them; that they not only mingled human Blood with their Sacrifices, but had adopted all manner of Debaucheries, and carnal Pollutions, into a part of their religious Ceremonies; muſt allow that this diſtinction was very juſt, and that they were rightly called the *Gentiles*, or Nations, that knew not GOD.

The Apoſtle to the *Romans*, who at that time were Lords over the *Jewiſh* and *Gentile* World, is pleas'd to give us the following account of them, which comes up pretty nigh to the preceding, in the firſt Chapter from Verſe the 21*ſt* unto the End. *viz.* *When they knew GOD, they glorified him not as GOD, neither were thankful, but became vain in their Imaginations, and their fooliſh Heart was darkned; profeſſing themſelves to be wiſe, they became Fools, and chang'd the glory of the uncorruptible GOD into an image made like to corruptible Man; and to Birds and four-footed Beaſts, and creeping things, wherefore GOD alſo gave them up to uncleanneſs thro' the Luſt of their own Hearts, to diſhonour their own Bodies between themſelves, who changed the Truth of GOD into a Lie, and worſhipp'd and ſerv'd the Creature more than the Creator, who is bleſſed*

bleſſed for ever, AMEN. *For this cauſe* GOD *gave them up to vile Affections for even their Women did change the natural uſe into that which is againſt Nature, and likewiſe alſo the Men leaving their natural uſe of the Women, burn'd in their Luſt one toward another, Men with Men working, that which is unſeemly and receiving in themſelves that recompence of their Error, which was meet, and even as they did not like to retain* GOD *in their knowledge,* GOD *gave them over to a reprobate Mind to do thoſe things, which are not convenient, being filled with all unrighteouſneſs, Fornication, Wickedneſs,* &c. And what a deplorable Caſe was this, that out of ſo many Millions, as the World muſt have been peopled with in the ſucceſſion of ſo many Centuries, but a few (an handful of people in compariſon) had any tolerable Notion of the True GOD, and fewer ſtill ſerv'd him, and worſhipp'd him according to the beſt Notion, which they had.

Their *Philoſophers* indeed (*i. e.*) they that profeſs'd themſelves Students in Wiſdom, with grief and concern ſaw the general depravity of Mankind, and would feign, had they known how, have preſcrib'd a Remedy. But even theſe in common with the reſt were groſs Idolaters, as to their Religion; profeſſors of *Science falſly* ſo *call'd*, as to their

Speculation. Beſides many of them, notwithſtanding their ſanctimonious Dreſs, were corrupt as to their *Principles*, and extreamly deficient as to their Practice of *moral* Vertues.

The great, and ultimate End of all Ethical Enquires ſhould be the Attainment of the *Summum bonum*, or the chiefeſt Good. And herein the difference between them was ſo great, that they could not ſo much as agree upon, what it conſiſted in. Nay, ſome of them were ſo far wide of the Truth, that they plac'd it in things ſubverſive of all Morality. Thus *Ariſtippus* plac'd the *Summum bonum* in the pleaſure of the Body, as *Epicurus* had in the pleaſure of the Mind. (*a*)

But whether they turn'd to the right Hand, or to the left, like Travellers benighted ſtill they miſs'd their Road. And their Error was only perpetuated by their Travel, having neither light to diſcover it, nor guide to direct them.

In vain they went from one Nation to another, from one Kingdom to another People, in purſuit after the *Truth*, which ſtill lay conceal'd from their Eyes. Each Sect (*b*) ſaw the inconſiſtencies of the others Syſtems,

(*a*) *Epicurus* ſummum bonum in voluptate animi eſſe cenſet, *Ariſtippus* in voluptate Corporis. *Lact.* lib. 3. p. 122.

(*b*) Unaquæq; enim Secta, omnes alias evertit ut ſe, ſuaq; confirmet: nec ulli alteri ſapere concedit; ne ſe deſipere fateatur; ſed ſicut alias tollit; ſic ipſa quoq; ab aliis tollitur omnibus. *Lact.* de falſâ Sap. lib. 3. p. 118.

and

and endeavour'd to eſtabliſh his own upon the Ruins of all the Reſt, which conſequently were ſo many Enemies to his. Now, and then indeed one of them almoſt hit upon it; but even *Socrates* and *Plato* themſelves fell ſhort of it. And thus the greateſt part of Mankind had been, and then were immers'd in ignorance of the *True GOD*; were dead and almoſt buried in their Pollutions, without the means of attaining the knowledge of the One, or coming to Repentance and remiſſion of the Other.

This was the loſt, the undone State of the *Gentile* World at that time; when according to divine appointment the Son of GOD made his entrance into the World, who being predicted by the *Prophet* under the character of the *Sun of Righteouſneſs, with healing in his Wings* (as a certain Cure for all thoſe Evils) by his riſe was to diſperſe all theſe Clouds of Ignorance and Error, that had over-ſpread their Underſtandings; to give *Knowledge of Salvation unto his People by the remiſſion of their Sins, thro' the tender mercy of our* GOD, *whereby the day ſpring from on high hath viſited us; to give light to them, that ſit in darkneſs, and in the ſhadow of Death, to guide our Feet into the way of Peace.*

This then was the *good News*, which the *Cæleſtial Herald* was ſent into the World

on

on no other Errand, but to proclaim. Behold ſays He, (*i. e.*) liſten and attend, *I bring you Good Tidings of great Joy*, which ſhall be unto all People. No longer ſhall they that wait with impatience, look in vain for Redemption in *Jeruſalem*. (*a*) No longer ſhall they, that ſeek with earneſtneſs after Truth, ſearch in vain for the unknown GOD: No longer ſhall the *Jew* boaſt of his lineal Deſcent from *Abraham*; no longer ſhall the *Gentile* be excluded from GOD's Covenant; *for unto you is born this day* (*i. e.*) at the appointed time, *in the City of* DAVID (*i. e.*) the appointed Place, a *Saviour*, the promis'd Reſtorer, *which is* CHRIST the anointed LORD.

This was the performance of that everlaſting Covenant, which GOD had made with his People: Theſe *were the ſure mercies of* DAVID, *extended to all that ſought the LORD while he might be found.* In which that propheſy of *Iſaiahs* was moſt remarkably compleated, Viz. *Behold thou ſhalt call a nation that thou knoweſt not; and nations that knew not thee, ſhall run unto thee; becauſe of the* LORD *thy* GOD, *and for the* Holy ONE *of* ISRAEL *for he hath gloriſied thee.*

This then was the *great good News, that life and immortality was brought to light by*

(*a*) Luke ii. 38. Iſaiah 55. 5. (*b*) 6. ib.

the

the Goſpel. This the happy Change wrought by the coming of a *Saviour*, by which Mankind were brought from ignorance to knowledge; from error to truth; from Idolatry, Superſtition and Polytheiſm, to the Worſhip of the only *True God* and *Jeſus Chriſt, whom he hath ſent.*

And that which compleats this *good News*, and makes them *glad Tidings of great Joy to all People*, is, that the Wall of Partition is thrown down, which ſo long ſeperated betwixt *Jew* and *Gentile*; that the *Heathen* are admitted to a right of Sonſhip, as well as the natural deſcendants of *Abraham*, are come into the *Lord*'s Inheritance by his own conſent and Invitation.

There is no longer JEW *nor* GREEK, *neither Bond nor Free. All nations of the Earth are equally bleſſed in his Seed, which now is a light to lighten the* GENTILES, *as well as to be the Glory of his People* ISRAEL.

SECT.

SECT. II.

HAVING in the preceding *Section* expos'd the falsity of those Reasons, which our Antagonist assigns, why the Gospel is so call'd *(i. e.)* the *good News*, and laid down the true and only reason, which the inspir'd Penman assigns in opposition to it; let us now examine some other Points, which he advances, equally false, which proceed from thence, and flow as naturally as unwholesome Waters do from a poisoned Fountain. Those *Doctrinal Propositions*, of which the Gospel consists, or as he after *Phrases* it, those important Truths, which *Christ* has recommended to publick consideration may be summ'd up in the following particulars. Here then by the *Preface* one wou'd be apt to think that he was about to give us an Abstract of the Gospel (*i. e.*) a summary or brief account of every thing relating to the Person and Office of *Jesus Christ*.

Or

Or elſe how has he perform'd his promiſe? how has he ſumm'd them up? Well; but he had told you before, that the Goſpel conſiſted only of certain *Doctrinal Propoſitions*, and theſe it ſeems are reducible to theſe three heads.

"Firſt He (*i. e*) *Chriſt* requires, and re-
"commends the conforming our minds and
"lives to that Eternal, and unalterable rule
"of Action, which is founded in the reaſon
"of things (which rule is ſummarily con-
"tain'd in the written word of GOD) and
"this he lays down as the *only ground* of
"divine Acceptance, &c." This ſentence alone abounds with great plenty of falſhoods, of which at preſent I ſhall only mention two. He tells us, if you obſerve, that the firſt thing, which *Chriſt* requires, and recommends (*i. e.*) requires firſt, and recommends after, "is the conforming our minds
"and lives to that eternal and unalterable
"rule of Action, which is founded in the
"reaſon of things." And this is falſe upon a double account, firſt from the order and reaſon of things; and in the next place as being contrary to the account given in the Goſpel.

I would not here be thought to maintain, that *Chriſt* did not require a conformity of life to the precepts of the Goſpel, or that any of the precepts of the Goſpel are not founded in the reaſon of things; far be

be that from me; but only that this was not, neither in the nature of things cou'd it be the firſt thing which *Chriſt* required of his *Diſciples*, and *Followers*: but that ſomewhat elſe was abſolutely required as previous and antecedent to it. *Chriſt* might recommend a conformity of life to that eternal and unalterable rule of Action, which is founded in the Reaſon of things; and ſo might any other perſon: but he had no apparent Authority to require this at Mens hands (*i. e.*) to inſiſt upon it, and command it; till he had produced his Credentials from *Above*, that he was commiſſion'd ſo to do: That he was none other *than a Teacher come from* GOD. And theſe Credentials of his were to be admitted by the People, as genuine and authentick, before they could follow him and commence his *Diſciples*; unleſs we can ſwallow one of theſe Abſurdities, either that he had *Diſciples* before he began to teach; or that they followed *Him* for the ſake of his Doctrine, whom they believed to be an Impoſtor.

(*a*) *He that cometh to* GOD; ſays the Apoſtle; *muſt believe that he is, and that he is a Rewarder of them that diligently ſeek him.* It is not enough for us barely to believe *Quiditatively*, that he is, (*i. e.*) that there is ſuch an *Ens*, or *Being* as a GOD,

(*a*) Heb. ii. 6.

that

that actually exiſts, or that has an actual Exiſtence in oppoſition to the *Ens Rationis*, a mere creature of the Brain, that exiſts only in the imagination; but it is farther requiſite, that we ſhould rightly conceive *Quale Quid*, what kind of *Ens* or Being he is, as to his Eſſence, if we wou'd approach him in a manner becoming himſelf and us; (*Viz.*) *That he is the rewarder of them, that diligently ſeek him.*

So here in the Caſe before us. It is not ſufficient for him, that cometh unto *Chriſt* to believe, that he is; (*i. e.*) that there was ſuch a Perſon as *Chriſt* (*i. e.*) barely to give his aſſent to the Truth of this propoſition, *Viz. That Jeſus is the* CHRIST, (*b*) but farther muſt underſtand the terms in their full latitude and acceptation, *i. e.* that he is our anointed *Saviour*; and farther was anointed by the *Spirit of* GOD, which *he gave not by meaſure unto him*, for no other end but to be a *Saviour*; *that he is the Lamb of God which taketh away the Sins of the World.* (*c*) *That he is the Son of* GOD, (*d*) *the only begotten of the Father*; (*e*) And if ſo, that he is in his own Perſon none other, than *God manifeſt in the Fleſh to deſtroy the works of the Devil*; notwithſtanding which it is abſolutely neceſſary, that he ſhould firſt give his aſſent to the truth of

(*b*) *Cbubb page* ix. 25. (*c*) John i. 29. (*d*) ib. 49. (*e*) ib. 14.

this

this Propoſition, *Viz. that* JESUS *is the* CHRIST.

This is the account in part, which the Scriptures give of him, and this is the account which we are oblig'd to take, if we would be thought to believe any thing at all concerning him. So that faith in *Chriſt* is the firſt thing, which he requires of us, and muſt be allow'd by all, who would ſpeak conſiſtently, to be Prior to our Obedience to his commands, both in the order of nature, and in the reaſon of Things, unleſs you can happily diſcover an *effect* antecedent to its *Cauſe*.

I did not mention the word *Faith* in this place with any deſign to mock or affront Mr. *Chubb*, on account of his great averſion to *Creeds*. Nor do I advance it ſo far as to ſet it up in oppoſition to Obedience to the moral Law, or that eternal and unalterable rule of action, which is founded in the reaſon of Things; all I aim at is regularity, and an adjuſtment of our Conceptions without mixture and Confuſion; that the *laſt might not be firſt, and firſt laſt, but every thing in its own Order*. Faith in *Chriſt* firſt as the foundation of our Obedience, without which nothing can be ſtable, ſolid, laſting; and afterwards Obedience as the ſuper-ſtructure which you may then build as ſtrong, and carry to ſo great an height as you

you pleaſe, that foundation being firſt laid. And as this is moſt agreeable to the order of *Nature*, ſo ſhall we find it likewiſe moſt conſonant to the account given of it in the Goſpel.

The account of his miraculous Conception, and the extraordinary Circumſtances which attended his Birth; that Teſtimony, which the Angel of the *Lord* gave concerning him, To the *Shepherds* keeping watch over their Flocks by Night, which was ſuddenly confirm'd by a multitude of the heavenly Hoſt, praiſing *God* and ſaying, Glory be to *God* in the higheſt, *&c.* For no other reaſon but becauſe unto them that day was born a *Saviour* which was CHRIST the LORD: The Teſtimony likewiſe of *Simeon*, that juſt and devout Man, which he gave of him in the Temple, when the *Holy Ghoſt* was upon him, are all too material to be omitted or paſſed by in ſilence.

But theſe, though I might ſtrongly inſiſt on all, and each of them, I ſhall not urge any farther in this place, that I may haſten to the Teſtimony of *John* the *Baptiſt*. This extraordinary Perſon, (*a*) *who came into the World according to the prediction of* Eſaias, *for no other end, but to be a Meſſenger before his Face, to prepare his way before him*, (*b*) (*i. e.*) to revive men's languid hopes of the inſtant

(*a*) Matth. ii. 11. (*b*) ib. 10.

approach of the *Meſſiah*, thus teſtifies of him on that publick occaſion; *when Jeruſalem and* Judea, *and all the Region round about* Jordan, *were baptized of him in* Jordan, *confeſſing their Sins*, (*c*) Viz. *I indeed baptize you with Water unto Repentance, but he that cometh after me is mightier than I, whoſe ſhoes I am not worthy to bear, he ſhall baptize you with the* Holy Ghoſt, *and with* Fire. (*d*)

But that which was the ſtrongeſt confirmation of his Commiſſion was the Teſtimony of *God*, ſuper-added to that of his *Prophets*, in the preſence of ſo great a multitude, whoſe Eyes and Ears bore witneſs to the truth of it. *Now when all the People was baptiſed, it came to paſs, that* Jeſus *alſo being baptiſed and praying the Heaven was open'd and the* Holy Ghoſt *deſcended in a bodily ſhape like a Dove, upon him, and a voice came from Heaven, which ſaid thou art my beloved Son in thee I am well pleaſed.* (*e*)

Theſe were the *Credentials*, which *Jeſus* produc'd to convince the People that he was the *Chriſt*. And *this* was the *effect*, that it wrought upon them, (*i. e.*) Conviction, that this was *he that ſhou'd come, and that they were to look for none other*. And upon this it is, that St. *John* ſeeing *Jeſus* coming

(*c*) Math. iii. 5, and 6. (*d*) ib. 11. (*e*) Luke iii. 21, 22.——Compare this with Math. iii. 16, and 17, Mark i. 10 and 11. Joh. i. 32, 33.

unto

unto him the next day, recognizes him in the quality or capacity of a *Saviour*; *Behold the Lamb of* GOD (ſays he,) *that taketh away the Sins of the World.* Tho' he came baptizing with Water for no other reaſon, but that *Chriſt* ſhould be made manifeſt to *Iſrael.* Yet he *knew him not, but he that ſent him to baptiſe with Water, the ſame ſaid unto him, upon whom thou ſhalt ſee the* Spirit *deſcending and remaining on him, the ſame is he which baptiſeth with the* Holy Ghoſt. *And I ſaw and bare record,* ſays he, *that this is the Son of GOD.*

Such Teſtimonies as theſe exhibited in ſo publick and ſenſible a manner, being yet farther back'd and confirm'd by this record of his, who came in the power and ſpirit of *Elijah,* to prepare his way before his Face, cou'd not leave the leaſt doubt or ſcruple remaining upon the minds of thoſe, to whom they were exhibited, whether he was the *Meſſiah* or not. And in conſequence of this, they muſt firſt believe, that as ſuch he was the *Son of GOD, his beloved Son, in whom he was well pleaſed, the Lamb of GOD that taketh away the Sins of the World,* before they could be induced to commence his *Diſciples,* to *forſake all and follow him.*

This we muſt ſuppoſe to be the Caſe of all thoſe, that were truely *Proſelited* to him upon the ſight and hearing of theſe extraordi-

nary Teſtimonies, ſeeing that upon leſs Evidence than this, it ſoon after wrought this effect, upon *Nathaniel*, whom at firſt we find prejudiced againſt him, on account only of the place, from whence he came, *can there any good thing* (ſays he) *come out of* NAZZARETH. But no ſooner upon *Philips* advice, did he come and ſee, but his prejudices were conquer'd, his Judgment was convinc'd, and he added his Teſtimony to theirs. *Rabbi*, ſays he, *thou art the Son of GOD, thou art the King of* Iſrael.

And here I deſire it may be remark'd in this place that our *Saviour* did not think it proper to take upon him the exerciſe of his ſacerdotal Office, or ſet himſelf forth as a Teacher to the People, till after they had ſeen theſe *Teſtimonials* and admitted them as authentick; *from that time*, (*i. e.*) after his baptiſm, the deſcent of the Spirit of *God* like a *Dove* upon him, that publick recognition of him to be the Son of *God*, his Temptation in the Wilderneſs by the Devil, and his reſidence in the borders of *Zabulon* and *Nepthalim*, till *John* was caſt into Priſon, *from that time* and not before, *Jeſus began to preach and ſay, repent, for the Kingdom of Heaven is at hand.* (*f*)

(*f*) Math. iv. 17.——Compare with *Mark*, i. 14. Luke, iv. 14.

And

And it would have been prepoſterous, both as to the order of Nature, and the ſeries of Things in which the Goſpel recounts them to have been conducted, to ſay, that the firſt thing, which *Chriſt* requires, and recommends is the conforming our Minds and Lives, to that eternal and unalterable rule of Action, &c. and the *Scribes* and *Phariſees* would have been ſufficiently juſtified in aſking him theſe queſtions, by what authority doſt thou theſe things, and who is he that gave thee this Authority? (*g*) (*i. e.*) to require this conformity at their Hands, had he not before given abundant proof, that he was authoriz'd and that from above ſo to do. *We have ſeen and do teſtify* (ſays St. John) *that the Father ſent the Son to be the Saviour of the World:* And as many as receiv'd this Teſtimony of his were in conſequence of that to confeſs *that* Jeſus *is the Son of* GOD. (*h*)

This then is what our *Saviour* firſt requires at our Hands, an aſſent of our *underſtanding to the truth of this Propoſition*, Viz. *that* Jeſus *is the CHRIST*, with all the circumſtances relating to his Perſon and Office, as ſet forth by *Moſes* and the *Prophets*, and the *Hagiographa*, antecedent to his coming in the Fleſh; the account of the *Evangeliſts*, who were his attendants and witneſſes, during his ſtay in it amongſt us; to-

(*g*) Luke, xx. (*h*) 1 John iv. 14, and 15.

gether with that of the Apoſtles ſubſequent to his Aſcenſion, and the Deſcent of the *Holy Ghoſt*, (*i*) *Hereby ye know the Spirit of God* (ſays St. John) *Every Spirit that confeſſeth that* Jeſus Chriſt *is come in the Fleſh*, (*i. e.*) in this ſenſe, *is of* GOD. *And every Spirit, that confeſſeth not, that* Jeſus Chriſt *is come in the Fleſh, is not of God; and this is that Spirit of Antichriſt, whereof ye have heard that it ſhould come, and even now already it is in the World: Hereby know we the Spirit of Truth, and the Spirit of Error.*

This then is the Criterion, by which the Spirit of Truth, and the Spirit of Error are to be diſtinguiſh'd from each other, *viz.* Our confeſſing, or denying *Jeſus Chriſt* who came in the fleſh to *be the Son of* GOD. This was the title upon which he ſet up, and commenc'd a Teacher and a Law-giver to the People; nor was he duly acknowledged as a Teacher, or Law-giver by any of his *Diſciples*, but thoſe that own'd him in this capacity. This appears by that double queſtion made by our *Saviour* to his *Diſciples*, and their anſwers to thoſe queſtions. *Whom do men ſay, that I the Son of Man*, (*i. e.*) (the reputed Son of *Joſeph the Carpenter*, and really born of the ſubſtance of my Mother *Mary*) whom do Men ſay that I am; and having heard Men's various conjectures concerning him,

(*i*) St. John iv. 2. 3. and 6.

neither

neither of which came up to the Truth, he ſaith unto them, *but whom ſay ye that I am?* And *Simon Peter* anſwer'd, and ſaid, *thou art Chriſt the Son of the living* GOD. And *Jeſus* anſwer'd, and ſaid unto him, *bleſſed art thou* Simon Barjona, *for fleſh and blood hath not revealed it unto thee; but my Father which is in Heaven.* (*k*)

I have been the longer in diſcuſſing and clearing up this point in this Place, becauſe of its great importance in the preſent Controverſy, not only as it would be of immediate ſervice to have it rightly ſtated and fully underſtood here; but likewiſe becauſe by means of it we ſhall be able to detect other falſhoods, which are grounded upon the preceding Aſſertion. For if it be once made to appear, that the firſt thing which *Chriſt* requires and recommends to us, is not the conforming our Minds and Lives to that eternal and unalterable rule of Action, which is founded in the reaſon of Things, and that I hope doth abundantly appear already; then likewiſe the falſity of the next propoſition will appear from thence, (*viz.*) And this he lays down as the only ground of divine Acceptance, *&c.* For if Faith in *Chriſt* be (as it really is) the only ground of our obedience to his commands, then our obedience to his commands, cannot be the only

(*k*) Matt. xiii. 14. 15, 16, 17.

ground

ground of divine Acceptance, unleſs any thing can be ſaid to be alone, which has ſomething, concomitant with it, *Antecedent* to it, and in truth is the *formal Cauſe of it.* My Obedience is the reſult of my Faith; and I am to conform my Mind and Life to that Rule of Action, which he requires me to conform to, for this very Reaſon, becauſe he requires it.

From hence likewiſe appears the falſhood of the ſecond Article of his ſummary (*viz.*) "Secondly, if men have liv'd in a viola-"tion of this righteous Law, by which they "have render'd themſelves highly diſpleaſing "to *God* and worthy of his reſentment; then "*Chriſt* requires and recommends Repent-"ance and Reformation of their evil Ways, "as the only and the ſure ground of divine "mercy and forgiveneſs." becauſe herein he aſſerts juſt the reverſe of what the Goſpel aſſerts; and deſtroys the very grounds of Repentance, and the divine mercy both, by taking away the ſatisfaction of *Chriſt*, which muſt be the *foundation* of the Sinner's hopes of forgiveneſs; and the *motive* likewiſe of *God's* granting it to Sinners upon their Repentance.

This then is not the true Goſpel of *Jeſus Chriſt*, nor is this the way or Method, which he has taken in order to ſave Men's Souls, becauſe it is here propos'd, as ſome what ſeperate from and excluſive of the Merits and Mediation

diation of *Jesus Christ*, the only *Mediator between God and Man*; is to vacate and disanul his Office, without whose powerful interposition, it wou'd have been impossible for Mens Souls to have been saved at all.

SECT.

SECT. III.

THAT *Chriſt* requires a conformity of Mind and Life to the Laws of *God*, as ſet forth in ſacred Writ, and declares Mens *non compliance* with theſe Laws to deſtroy their title to the Divine acceptance, and eternal Life, are Tenets held and maintain'd by almoſt all, who go under the Denomination of *Chriſtians*. So that had Mr. *Chubb* aſſerted no more than this, he would ſcarce have found any Antagoniſt to encounter. But when he aſſerts theſe to be ſet forth in the Goſpel as the *ſole ground* of divine Acceptance, and the *only way* to eternal Life, here it is that the oppoſition begins; becauſe notwithſtanding the generality of his parables and diſcourſes do moſt apparently tend towards inculcating this Point, yet not one of them advances Obedience to the *Moral Law*, in oppoſition to our Faith in

Chriſt's

Chriſt's Merits; but either expreſly, or implicitly ſets forth *that*, as a joint Term of *God*'s Acceptance; to which, as being prior in time, and ſuperior in Dignity, it gives the preference; becauſe the former is declared to be acceptable for the ſake only of the latter.

None of thoſe Inſtances, which our Adverſary introduces will amount to a proof of that, which they are brought to prove, as ſhall be ſeen in their proper place, *viz.* that works without Faith are ſufficient for Salvation. In the mean time I cannot but take notice with how much Induſtry our Author contradicts himſelf, leaſt he ſhould paſs without Contradiction. *Chriſt* did not (as he juſtly obſerves) deliver any * new Body of Laws, or Rule of Action to Mankind; that being in its own Nature, and according to his ſuppoſition before, made morally impoſſible.

For, if this Rule of Action be eternal and unalterable, I ſhou'd be glad to be informed, how he cou'd either deſtroy it, or make any change in it. Agreeably therefore to this poſition our *Saviour* gives the *Jews* this expreſs declaration with regard to the Law of *Moſes*, whoſe honour they were ſo

* The Reaſon therefore, why the Goſpel is ſo called (*i. e.*) *Good News*, as he renders it, muſt be taken from ſomething different and contrary to what he has aſſign'd.

jealous

jealous of; think not, ſays he, *that I am come to deſtroy the Law or the Prophets.*

He had prov'd himſelf, no legal ſucceſſor of *Moſes* had he ſet himſelf up in oppoſition to *Moſes*; and had evacuated his Character of a Teacher come from GOD, had he aboliſhed the Ten Commandments, *God having ſpoken theſe Words and ſaid, &c.* No, his Deſign was of a very different Nature; which was to raiſe and refine upon *Moſes*, to carry them to a nobler height, by ſpiritualizing the Letter; and thereby giving Mankind a clearer and more comprehenſive view of their Duty, than ever they had been entertain'd with before.

But notwithſtanding *Chriſt* deliver'd no *New Body of Laws*, or Rule of Action to Mankind, ſtrictly ſpeaking, yet as he expounded thoſe Laws in a ſenſe *New*, and till then *unknown*; and made that Rule of Action more *extenſive* than ever Mankind apprehended it to be before; ſo far, and in that ſenſe thoſe *Laws*, and that Rule of Action might be ſaid to be *New*. And this is no more than, what our Saviour himſelf aſſerts, if we will take his Word, *A New Commandment I give unto you, that ye love one another.* (*a*)

This in itſelf muſt be confeſſed to be no *New Commandment* according to the Letter; becauſe there never was a time in which Men in general were not oblig'd by the Laws of

(*a*) St. John xiii. 34.

Nature

Nature and their common Neceſſities to love one another. Neither was this *New* to the *Jews* in particular, being frequently enjoyned by their Law-giver *Moſes*; and yet notwithſtanding this was *New* both with regard to its *extent*, and *degree*. With regard to its *extent*, becauſe now no longer to be confin'd within the narrow Limits of *one* Party or People, but was to extend Univerſally to *all*; was not to be reſtrain'd to Relations or Friends, but was to take in our moſt inveterate Enemies and Perſecutors, *Ye have heard*, ſays he, *that it has been ſaid*, (i. e.) *in the Moſaick Law, thou ſhalt love thy Neighbour and hate thine Enemy. But I ſay unto you* in contradiction to this, *love your Enemies, bleſs them, that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, and perſecute you.* (*b*) And as this was *New* with regard to its *Extent*; ſo was it likewiſe, with regard to the *Degree*, becauſe he tells his Diſciples, that *as I have loved you, ſo ye ought alſo to love one another*. So that the *meaſure* of our love towards each other is to be taken from that *pattern*, which he preſcrib'd; *whoſe Life was one continued Act of Love, whoſe Death was the moſt amazing and expenſive Inſtance of it*. And as he carried our Love towards our Neighbour *higher*, than ever it had been carried to before, and in that ſenſe made it a *New Commandment*; So

(*b*) Matth. v. 43. 44. likewiſe

likewiſe in thoſe particular Commandments, which he ſpecifies, has he made them *New* by *enlarging* their Senſe, and enforcing their obligation. Thus with regard to the Sixth Commandment. *Ye have heard that it hath been ſaid of them of Old Time, thou ſhalt not kill*, &c. *But I ſay unto you, that whoſoever is angry with his Brother without a Cauſe ſhall be in danger of the Judgment:* agreeably to which the Apoſtle tells us, *that whoſoever hateth his Brother is a Murderer.* (a) Again with regard to the ſeventh. *Ye have heard, that it has been ſaid by them of old Time, thou ſhalt not commit Adultery.* But I ſay unto you, *that whoſoever looketh on a Woman to luſt after her, hath committed Adultery with her already in his Heart.*

CHRIST then did not only refer Men to that Law of Reaſon, *&c.* contain'd in, and commonly called the Ten Commandments; but refin'd upon them, and raiſed and improv'd them to a nobler Standard; ſo that tho' he gave them no *New Body* of *Laws*, yet were they but little otherwiſe, becauſe expounded by him in a Senſe ſo much *more ſublime*, than any of their Doctors, or moſt learned *Expoſitors*, in their Temple or Synagogues ever had; and this was ſo viſible to the Multitude, before whom he ſpake, that upon concluding his Sermon on the Mount.

(a) John iii. 15.

It

It came to paſs, ſays the Evangeliſt, *when* Jeſus *had ended his ſayings, the people were aſtoniſhed at his Doctrine, for he taught them as one having Authority, and not as the* Scribes.

But to what purpoſe is *This* introduced in this place, but that he might degrade *Moſes*, as he had depreciated *Chriſt*, with no other intent one wou'd think, than to throw the Law and the Goſpel both upon a footing with the Law of Nature, or that Law of Reaſon, which men were Antecedently obliged to govern their behaviour by. The Law of *Moſes*, it ſeems according to this Author's account was the "Law of Ceremonies, or poſitive "Inſtitutions, which he had delivered to the "*Jews*, and which therefore was called the "Law of *Moſes* in oppoſition to that Rule "of Action, which is commonly called the "*Ten Commandments*, and therefore is fitly "called the Law of *Chriſt*.

Thus has he made *Jeſus* to rob *Moſes* of his *Ten Commandments*, without which he wou'd make but a poor Figure for a Lawgiver; but then to make amends he robs *Jeſus* of them again, by ſolving them all into that eternal and unalterable Rule of Action, which is founded in the Reaſon of Things.

What a bold Compoſition is this of *Sacriledge* and *Blaſphemy* both, to the great diſhonour

honour of each Law-giver, and perverſion of the word of GOD? And with what front could he give us this Account, ſo manifeſtly falſe, that a Child but of ten Years Old, that can but read his BIBLE, may detect and diſprove him? Does the Law of *Moſes* conſiſt only of the Law of Ceremonies, or poſitive Inſtitutions, in oppoſition to the Law of Reaſon, which is contained in the Ten Commandments? Or rather does he not according to his own Account deliver the Ten Commandments, nay and many other eſpecial Laws and Ordinances of Moral Obligation relating to civil Life; before he utters the leaſt breath concerning the Law of Ceremonies, or poſitive Inſtitutions? and that nothing might poſſibly be added as a weight to their Authority; or Strength to their Sanction, he tells us in one place, that they were ſenſibly convey'd to the Ears of the People, from the Mouth of GOD himſelf, when gathered round Mount *Sinai*, for that very purpoſe, *GOD ſpake theſe Words*, (*i. e.*) the Ten Commandments, following, and ſaid, *&c.* And in another place, that GOD had wrote them with his own Finger on Tables of Stone, that they might be of no tranſient Duration. So little truſt is there to be given to this Author's repreſentation of Things.

And

And as this ſufficiently proves his great boldneſs in aſſerting things quite contrary to the Account given of them in ſacred Writ; ſo likewiſe does it more fully prove the falſhood of thoſe Reaſons, which he aſſigns, why the Goſpel received its Name, (*i. e.*) Goſpel or *Good News*. For if it conſiſts only of certain *Doctrinal Propoſitions*, and thoſe Propoſitions were contain'd in the *Ten Commandments*, which *Ten Commandments* were deliver'd to the *Jews* by *Moſes* for almoſt two thouſand Years before; 'tis plain to any one, that is not quite Blind, that theſe could not be the *Good News* to Mankind, becauſe in Truth they were *no News at all*.

SECT. IV.

OUR Author having asserted in h
second and third SECTIONS, that fr
Christ requires and recommends a Confo
mity of Mind and Life to that Rule of A
tion, which is founded in the Reason
Things; and makes or declares that Co
pliance to be the *sole ground* of Divine A
ceptance, and the *only way* to eternal Li
proceeds shortly after to confirm that Do
trine of his by Arguments taken from t
Mouth of our Saviour; which Argume
when justly apply'd, are so far from establi
ing his point, that they are entirely subv
sive of it.

The first that he introduces is from
Matth. viii. 21, 22, 23. where our Saviour
his most excellent Sermon on the *Mount* ha
ing recommended *Virtue*, and condemn
Vice, And shewn the good and bad Con
quences, that flow from the practice of eac
ad

adds, *not every one, that ſaith unto me* Lord, Lord, *ſhall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven. Many will ſay unto me in that Day* (viz.) *the Day of judgment*, Lord, Lord, *we have propheſied in thy Name, and in thy Name have we caſt out Devils, and in thy Name have done many wonderful Works; and then will I profeſs unto them I never knew you; depart from me ye workers of Iniquity.*

All the inference, that can be fairly drawn from hence is, that the greateſt *form* of *Godlineſs* without the *Power* of it, ſhall not be ſufficient to entitle Men to the divine Acceptance in the Day of Judgment. And this is what we readily agree in, and uniformly maintain and teach: And not only ſo, but carry it farther yet, and perſuade Men with all the Energy of Words, that their loudeſt pretenſions or profeſſions of Chriſtianity, without a ſuitable Conformity of Life to the precepts of the Goſpel, will be ſo far from procuring the favour of *God* in this Life, or their eternal Happineſs in the next, that it will only enhance their Guilt, and heighten their Condemnation. That we are required, *to follow peace with all Men, and Holineſs, without which no Man ſhall ſee the Lord.* And this Conceſſion one wou'd think ſhou'd be enough for any Preacher of

Morality, that is not an utter *Stranger* to Chriſtianity, or a great *Stickler* againſt it.

But this will not do it ſeems, nor ſhall it ſuffice to ſay, that Mens acceptance with God does in *great meaſure* depend, but that it *ſolely* depends upon perſonal Righteouſneſs. And does this Text of Scripture convey any ſuch Doctrine? no, but rather ſuppoſes and implies the Contrary. *Not every one that ſays unto me, Lord, Lord,* &c. That ſays unto *him*, why who was *he* then? The appellation by which they call him plainly declares whom. That ſays unto me *Lord, Lord,* and again, many will ſay unto me in that Day (viz.) the Day of Judgment *Lord, Lord.* He was then a *Lord* it it ſeems, a *Lord* in the Kingdom of Heaven, and as ſuch will be confeſs'd at the great Day of Accounts, on whoſe breath depend the Iſſues of Life and *Death Eternal*; A *Lord*, in whoſe power it is to grant, or deny Admittance into the Kingdom of Heaven. Theſe are here ſet forth as profeſſors of Chriſtianity in their Life time, as propheſying in Chriſt's *Name*, and in his *Name* caſting out Devils. Theſe therefore were no Novel Notions of theirs, which they had taken up ſince their Lodgment in the Grave; they had acknowledged *Jeſus* in their Life time to be their *Lord*, and *Saviour*, and their *Faith* in his Abilities

Abilities was ſo ſtrong, that in his *Name* they had done many wonderful Works. So far then they were in the Right, they were very good *Speculatiſts*, but bad *Practitioners*. They had laid a good Foundation, but had not built thereupon.

To acknowledge his Authority, as they did by calling him *Lord*, *Lord*, and at the ſame time not to pay him Obedience, was but little better than Mockery and Inſult. *For Servants ye are, to whom ye Obey.* Better had it been for them to have deny'd him with their Words, than having confeſs'd him, to deny him in their Actions. *If I am a Father* (ſays GOD) *where is my Honour?* If I am a *Lord* ſays *Chriſt*, where is mine Obedience?

The crime then of thoſe people did not conſiſt in calling CHRIST *Lord*, *Lord*, but in omitting the Will of his Father, which he had enjoyn'd them, (*i. e.*) in contemning and acting contrary to the Authority, which they own'd. But then ſtill it appears, that they had, and neceſſarily muſt have a *Faith* in him, as their *Lord* and *Saviour*, before they could apply to him for Salvation, and muſt expect by his *Merits alone* to gain Admiſſion into the Kingdom of Heaven, (*i. e.*) without an Obſervance of legal Ordinances, or Moral Duties. This was what *Chriſt* never taught his Diſciples, nor gave

them any encouragement to expect, and therefore argu'd great folly and presumption in these, which they were to smart for *severely*; They were to be excluded from his Fathers Kingdom, for omitting to do his Fathers Will; *Then will I profess, I never knew you; depart from me ye, that work Iniquity.*

The *first* thing therefore requisite to a Christian is, that he acknowledge *Christ* to be his *Lord*, and the *next* in Consequence of that Acknowledgement, is a performance of those Conditions, upon which he permits him to be his Servant. But what is it in this place to acknowledge *Christ* to be our *Lord?* and how, and in what Sense is he such to us? Why we acknowledge first, that he is our *Lord* by *Creation*, (i. e.) that he called us out of Nothing into Being; *It is thou that hast made us, and not we our selves; Thou* LORD *in the beginning hast laid the foundations of the Earth, and the Heavens are the Work of thine Hands.* (*a*)

Secondly, That he is our *Lord* by *Redemption* and *Purchase*, (*i. e.*) that he paid our Ransom, who were lost in Captivity to Sin and Satan, and restor'd us to the glorious liberty of the Sons of GOD; *Ye are bought with a Price therefore glorify GOD.* Nor is it imply'd in this Place, that *Christ* is to

(*a*) *Heb.* i. 10,

be

be acknowledged as our *Lord* in this Senſe only, but farther that he is ordain'd to be the *judge* of *Quick* and *Dead*, and that he is no leſs than the *Son* of *GOD*.

The firſt appears by Mr. *Chubbs* Conceſſion, many ſhall ſay unto me in that Day (*i.e.*) the day of Judgment *Lord, Lord*; and both from our Saviour's own Words in this place, *not every one that ſaith unto me* Lord, Lord, *ſhall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven.* Here then *Chriſt* aſſumes the Office of judge at this grand Audit; admits, or rejects, whom he thinks fits, and aſſerts himſelf to be the Son of *GOD*, the KING of *Heaven*, unleſs *God* could be *his* Father without *Chriſt* being *his* SON.

I ſhould be glad now to be inform'd, why the Term or Appellation *Lord* is ſo frequently, and ſo peculiarly apply'd to the Perſon of *Jeſus Chriſt* throughout the Writings of the whole *New Teſtament* unleſs it be for the Reaſons above aſſign'd. Thus, not to mention, that *David* in Spirit calls him *Lord* many Centuries before his Conception: when his Mother *Mary* admoniſhed by the *Angel*, went to pay her Compliments of Congratulation to her Couzen *ELIZABETH* on her Conception, *Elizabeth* filled with the *Holy Ghoſt* ſpake out with a loud voice and ſaid, *whence is this to me, that the Mother*

of my Lord *ſhould come to me?* He was a Lord it ſeems, when as yet his Limbs were but imperfect (*i. e.*) was but juſt conceiv'd in his Mother's Womb; and reaſon good had the *Evangeliſt* aſſign'd before, becauſe that *Holy Thing*, which was to be born of her, was to be called the Son of *God*.

Under this Character he made his firſt Entrance into the World, as appears from the *Angels Salutation* to the *Shepherds*, when he firſt made known to them the *good Tydings* of *great Joy*; *for unto you is born a* Saviour, *which is* Chriſt *the* Lord.

How came he to be a *Lord? Lord* who, or *Lord* what? I think. Ah! poor Baby, helpleſs Infant! What did his *Lordſhip* conſiſt in, who were his Vaſſals, and where lay his Dominions? He pays Tax for the very firſt breath that he drew, to *Auguſtus* then *Lord* of the known World; a Stable ſerves inſtead of a Palace, for want of better accommodations, and a *Manger* ſupplys the abſence of a more convenient *Cradle*. And yet this was a *Lord* notwithſtanding, and *ſuch a Lord* too, that the *Birth* of him was matter of *Glad Tydings, of great Joy to all people*. Such a *Lord* that at his Birth a multitude of the *Heavenly Hoſt* joyning the *Angel* praiſed *God* and congratulated Man, ſaying, *Glory be to* God *in the Higheſt, and on Earth Peace, good Will towards Men?* (*a*)

(*a*) Luke ii. 14

This

This *title* he very often aſſumes to himſelf and with *this* his *Diſciples* accoſt him upon every Occaſion. (*b*) Nay, in that remarkable Hour of his Diſtreſs, when the chief Prieſts and the Captains of the Temple were come out againſt him, as againſt a Thief with Swords and with Staves, and had took him, and led him and brought him to the *High Prieſts* houſe; when betray'd by one *Diſciple*, deny'd by another, and forſaken by all the reſt; he ſtill retains his Title notwithſtanding his diſgrace, and had neither Friend nor Poſſeſſion in the World left; The *Lord* turned and looked upon *Peter*, and *Peter* remembred the Word of the *Lord*, how he had ſaid, *&c.* And if he was acknowledged to be the *Lord*, whilſt on Earth, in a State of the greateſt Humiliation and Abaſement; if he was allow'd to be the *Lord* of *Glory*, whilſt he was extended upon the *Croſs*, the ſcorn, reproach and deriſion, of his Perſecutors; the PRINCE of Life, whilſt he was yielding up his *own* in the extream Agonies, and Tortures of the moſt painful and accurſed Death; How much more ſhall he be allow'd ſo to be in his ſtate of Exaltation and Triumph; *when the Son of Man ſhall come in* his *Glory, and all the Holy Angels with him?* Many doubtleſs in that Day, *when all the Nations ſhall be gathered*

(*b*) John xiii. 13. 14 Luke xxii. 31, 33, 38.

before

before him, will be ready to confeſs him LORD, *that contemn'd, revil'd, blaſphem'd and crucify'd him when on Earth:* as well as thoſe *that propheſied in his Name, and in his Name have caſt out Devils.* Notwithſtanding which *not every one that ſaith unto him Lord, Lord, ſhall enter into the Kingdom of Heaven; but he that ſhall have done the will of his Father, which is in Heaven.*

But what Sort of a *Name* muſt this of his be, the bare mentioning of which was ſufficient to work *Miracles*; to inſpire with the Spirit of Propheſie, on the one hand, and to eject the evil Spirit, and caſt out Devils on the other? That *Name* it was, which *God* had given him above every *Name*, that at the *Name* of *Jeſus* every knee ſhou'd bow, of Things in Heaven, and Things in Earth, and Things under the Earth; and that every TONGUE ſhou'd confeſs, that *Jeſus Chriſt* is *Lord* to the Glory of God the Father.

This point being once ſettled and agreed to (*i. e.*) CHRIST being acknowledged by our Adverſaries, to be *Lord* in the ſame Senſe, that we do (*viz.*) The *Lord* of Life and the *Lord* of Glory; Mr. CHUBB ſhall be permitted to carry our Obedience to as high a pitch as he thinks fit. Let it reach like *Jacob's Ladder* from Earth to Heaven, and let the Angels in ſpiritual Converſe,

(*a*) 1 Cor. ii. 8.

as

as it were deſcend, and aſcend, upon it. But unleſs this be firſt admitted, *Jeſus Chriſt* has no more Title to our Obedience than THOMAS CHUBB.

But our *Lord* as he is pleaſed to Term him, tho' I know not in what Senſe, by Virtue of this *Lordſhip* or Sovereignty over us, may juſtly proceed to expatiate upon this Subject, as he does *ver.* 24, 25. and by a plain and familiar Similitude bring it down to the apprehenſion of the meaneſt, and moſt illiterate.

Therefore whoſoever heareth theſe ſayings of Mine (your LORD) *and doth them, I will liken him to a wiſe Man, who built his Houſe upon a Rock; and the Rain deſcended, and the Floods came, and the Winds blew, and beat upon that Houſe, and it fell not, for it was founded upon a ROCK.* Here our Author for want of a more diſtinct Notion of things falls into the ſame inconcluſive way of arguing as before. We ſee, (ſays he,) what that Rock is, which is the *Chriſtians Security* in the Day of his Tryal. We ſhou'd ſee indeed, did he not endeavour to throw duſt into our Eyes, in order to make us miſtake the Object.

For Mr. *Chubb*'s better Information then, and the reſt of my *Engliſh Readers*, permit me to clear up this Paſſage, and to remind them of the ſeveral Terms made uſe of in

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the preceding Verſe, (*viz.*) a *Rock*, a *Foundation*, and a *Houſe* built upon that *Foundation*, upon that *Rock*. The *Houſe* thus built I take to be a Man's good Works, done in *Conſequence* of hearing *CHRIST*'s ſayings, (*i. e.*) believing and acknowledging him to be his *Lord*, which is the *Foundation* on which he builds this *Houſe*; but then the *Rock*, on which this *Houſe* is founded, is ſomewhat (I hope) different, both from the *Foundation* and the *Houſe*: And what was that *Rock* but *Chriſt*? St. *Paul*'s Authority in a Queſtion of this Nature, outweighs with me a Thouſand of Mr. *Chubb*'s Teſtimonies, or any other Man's to the contrary. *Our Fathers (ſays he) drank of that ſpiritual Rock, that followed them, and that Rock was Chriſt.* (*a*)

But this appears farther from the Nature and Reaſon of Things, which our Author is ſo fond of. Firſt the *Rock*, next the *Foundation* laid on that *Rock*, and then the *Superſtructure* rais'd on that *Foundation*.

This, tho' ſo obvious, is what our Author is not aware of, becauſe *pag.* 23*d*. He tells you "that the attending to, and following "the Advice, and Council, which *Chriſt* had 'given in the preceding Sermon." was that *Rock*; which is the *Chriſtians* Security, and in the next *page* he tells you with an Au-

(*a*) 1. Cor. x. 14,

thoritative

thoritative *ipſe Dixit*, " I ſay, it is hearing " theſe ſayings of *Chriſt*'s and doing them, " which is in *Chriſt*'s Account, *Building* up- " on a *Rock*, and which is the *Chriſtians* only " Security in the Day of his Tryal:" ſo that according to his clear conception of Things, this *Rock* was the ſame with the building upon that *Rock*, ſo that this *Houſe* was founded upon it ſelf. A ſurprizing diſcovery *this*, I muſt confeſs, and well worthy of being communicated, as a great improvement, to our modern *Connoiſeurs* in *Architecture*. If this is not building *Caſtles* in the *Air*, I ſhou'd be glad to be inform'd, what is.

Well, but our Author to elucidate this Doctrine of his,and to put it beyond all doubt, takes the Negative Side of the *Suppoſition*,and tells you in our Lords Words, *That every one that heareth theſe ſayings of his, and doth them not, ſhall be likened unto a fooliſh man, that built his Houſe, upon the Sand; and the Rain deſcended, and the Winds blew, and beat upon that Houſe and it fell, and great was the fall thereof.* And here indeed he has put it beyond all doubt, becauſe would he take the Words in their genuine Senſe and Signification, they would, as uſual, eſtabliſh the Contrary, to what he advances. Let us but rightly underſtand, what is meant in this place by hearing *Chriſt*'s ſayings, and this

Truth

Truth will ſtare us in the Face like Noon-day. The Verb *Hear* in *Engliſh*, as thoſe of the ſame import in other Languages, is variouſly conſtrued; ſometimes being taken for the actual exerciſe of our faculty, or Organs of Hearing, as the *Pſalmiſt* uſes it *Pſalm* 44. *We have heard with our Ears, and our Fathers have told us.* Sometimes it is taken in a looſer, and more general Acceptation; and ſignifies to liſten, or attend to (*i. e.*) when it paſſes by the Ear to the underſtanding, and from being a matter of *Senſe*, becomes a Subject of Meditation, as it is us'd in *Pſalm* 49. *Hear ye this all ye People, Ponder it well all ye that dwell in the Land.* Sometimes it is carry'd farther yet, and ſignifies to hearken, and obey (*i. e.*) when it deſcends from the *Head* to the *Heart*, and convincing the *Judgment* inclines the Will. Thus *Pſalm* 81. *Oh that my People wou'd have hearken'd unto me.* ver. 14. *But my People wou'd not hear my Voice, and* Iſrael *wou'd not obey me.* ver. 12th.

Every one then, that *Heareth* the ſayings of *Chriſt* in the firſt Senſe, (*i. e.*) as many as have heard the ſound of the Goſpel preach'd to them, either by *Chriſt*, or his *Apoſtles*, or their legal Succeſſors; and and either thro' Obſtinacy, or Unbelief ſhall not liſten and attend to them in the ſecond Senſe, ſo as to be convinced in their Judg-

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ment, that this is the *Chriſt*, and as ſuch acknowledge him to be their Lord and *Saviour*; or laſtly, hearing, believing, and making this Acknowledgement, ſhou'd not in Conſequence of it hearken and obey in the third Senſe; all theſe whether of the ſecond or third Claſs, ſhall be likened to a fooliſh Man who built his houſe upon the Sand. Firſt they muſt hear, in order to their *Belief*; for *how ſhall they believe in him, of whom they have not heard?* and in the next place they muſt *believe*, in order to their *Obedience*, for by a parity of Reaſon, how ſhall they *obey him*, in whom they have not *Believed?* So that the amount of the whole is this. No Actions of ours of what kind ſo ever, but what are founded on the ſayings of *Jeſus Chriſt*, that *Rock* of *Ages*; and that for this Reaſon, becauſe they are his Sayings, will be able to ſtand Tryal in the day of our Viſitation, any more than an Houſe founded upon the Sand wou'd be, to bear up under the weight of Storm and Tempeſt, beating upon it, or to withſtand the impulſe of a mighty Torrent, ruſhing againſt it, and undermining it from its very Bottom.

But why were theſe ſayings of *His* to be heard any more than any ones elſe? becauſe he was a *Teacher come from God*, whoſe expreſs Injunction it was at the time of his tranſfiguration, *This is my beloved Son* (ſays he)

he) *Hear him.* (*a*) And for this Reaſon it is, that our Saviour himſelf preaching to the multitude, ſo often rouzes their attention, and challenges it to himſelf in theſe Words, (*viz.*) *he that hath Ears to hear, let him hear.* So that he that heareth *Chriſt*'s ſayings, and *Chriſt*'s alone and doth them, is the only *wiſe man who builds his houſe upon a Rock*: And whoſoever ſhall not hear theſe ſayings, or hearing ſhall not do them, or laſtly, ſhall ſubſtitute the ſayings, of any other in their Room, whether of *Thomas Chubb*, or any other *Impoſtor*. *He ſhall be likened unto a Fooliſh Man, who built his houſe upon the Sand, and the Rains deſcended and the Floods came, and the Winds blew, and beat upon that houſe, and it fell, and great was the fall thereof.*

And this is no more than what our *Saviour* elſewhere declared to his Diſciples in Terms of much harſher Sound, (viz.) *Go ye into all the World, and preach the Goſpel to every Creature; he, that believeth, and is baptized, ſhall be ſaved, but he that believeth not, ſhall be damned.* Well, " but by believing in this place " *Chriſt* did not, neither could he mean a bare " Aſſent to this Propoſition, (*viz.*) That *Je-* " *ſus* is the *Chriſt.*" True enough; Why, who ſays he did? But muſt not all, who profeſs to *believe* in him, firſt give their Aſſent to *this* Propoſition, before they can make any

(*a*) Matth. xvii. 5.

farther

farther advances in their Diſcipleſhip under him.

No, it ſeems, it does not ſignify, what you believ'd concerning *Chriſt*, or whether you believ'd in him or no; provided you believ'd the Goſpel or *good News* which *Chriſt* proclaim'd to the World (*i. e.*) as much of it as relates to thoſe *Doctrinal Propoſitions* contain'd in, and commonly call'd (by miſtake we will ſuppoſe) the Ten Commandments excluſive of all the reſt. Nor does it ſignify whom this *good News* was proclaim'd by, becauſe according to this account any one elſe would have been as well as he, provided theſe Doctrinal Propoſitions had been proclaim'd at all.

What an Uſeleſs and Inſignificant Office, has he render'd that of the *Meſſiah!* How are the mighty fallen! And how is the Mediator between GOD and MAN diminiſh'd, and thrown below the Dignity of an ordinary Herald! (*a*)

But tho' Faith in Chriſt is ſo much decry'd by our Author, and plac'd ſo low in his Account; our Saviour himſelf gives us one widely different, where he tells us in

(*a*) *Homer* makes his *Achilles* treat *Talthybius* and *Eurybates* the Cryers of the *Grecian* Camp, with much more Decency, Reſpect and Veneration, tho' ſent on the ungrateful Meſſage of demanding his beloved *Bryſeis* from him, and conveying her to the Arms of his Enemy and Rival *Agamemnon*.

one place *except ye believe that I am* he (*i. e.* the long expected Meſſiah) *Ye ſhall die in your Sins*, and in another ſays, *Ye Believe in God, Believe alſo in me*, by which we cannot but ſuppoſe, that he requir'd at leaſt an Aſſent to this Propoſition, *that Jeſus* is the *Chriſt*, whom he aſſerted himſelf to be; and if ſo, that we are to take the Account, which he gives of himſelf, to be Authentick upon his own ſingle Teſtimony, and Aſſeveration. He requires us to believe in him as we believe in God, *quoad modum*, (*i. e.*) as to the *Mode*, or *Meaſure* of our *Belief*; and becauſe we believe him, *quoad rationem* (*i. e.*) as to the *Cauſe*, or *formal Reaſon* of it. (*b*)

If our Belief or Faith in Chriſt then is to be ſuch, as he himſelf here requires it to be (*i. e.*) ſuch as we repoſe in God, it will be obvious in the firſt place, that by believing in Chriſt is meant ſomewhat more than a bare obſervance of moral Duties, and that our Salvation or Damnation (as Chriſtians) in great meaſure depends upon ſomewhat elſe; and in the next place that Chriſt did not, by the terms believing in him, mean a bare Aſſent to the Truth of this Propoſition, *that* Jeſus *is the* Chriſt, but to many other noble Truths, which follow conſequentially from thence.

(*b*) John xii. 15.

And

And thus Mr. *Chubb* for once has ſpoken Truth by Chance, tho' in a ſenſe quite contrary to what he intended. So *Caiaphas* on a a particular occaſion ſpake Truth concerning Jeſus, and this *he ſpake not of himſelf, but being* High-Prieſt *that Year he propheſied.* (*c*)

But our Lord as He goes on, makes the Caſe ſtill plainer (ſo He does indeed, did not he perplex it) in his Anſwer to the Man's queſtion in the Goſpel (*d*) (*viz. Maſter, what ſhall I do to inherit Eternal Life?* To which our Saviour anſwers, *If thou wilt enter into Life keep my Commandments.* And from the like Anſwers to the *Lawyer*, aſking the like queſtion, this do, (*i. e.*) *Keep the Commandments and thou ſhalt live.* This he tells you was a plain and fair queſtion, to which Chriſt was *oblig'd* to give a plain and full Anſwer, or that he anſwered not his Character of a ſafe and true Guide to eternal Life; from whence the old thread bare Inference is drawn, that nothing therefore is requir'd more of *Chriſtians* than an obſervance of the *Ten Commandments* or *moral Law*, or that Rule of Action, which is founded in the Reaſon of Things.

This then in our Authors own Opinion is his ſtrongeſt faſtneſs. This is the Bulwark, behind which he retreats with Confidence, and Security, and therefore *defyeth*

(*c*) John xi 15. (*d*) Matth. xix. 16.

he

he all his Enemies. If this then ſhould prove weak and defenceleſs, as certainly it will upon the firſt aſſault, he has nothing elſe to do but to beat a *Chamade* and Surrender at Diſcretion. In order to this it will be requiſite for us to bring the *Evangeliſts* together face to face, to compare and examine their ſeveral Accounts of this Matter, and if they, or neither of them will ſupport him in maintaining and defending this Doctrine, it muſt be renounced, as incapable of being maintain'd or defended. *St. Matthew* xix. 16, tells us, *Behold one came and ſaid unto him, Good Maſter, what good thing ſhall I do, that I may have eternal Life.* *St.* Mark x. 17. *There came one running and kneel'd and aſk'd him, Good Maſter, what ſhall I do to inherit eternal Life.* *St.* Luke xviii. 18. *A certain Ruler asked him ſaying, Good Maſter, what ſhall I do,* &c. The queſtion, as here propos'd by all three of the *Evangeliſts*, is, as Mr CHUBB obſerves, a plain queſtion; but whether it was fair or no, is more than he can prove, becauſe that depended upon the Sincerity and good Intention of the Perſon aſking that queſtion. And this I hope our SAVIOUR was a better judge of, than Mr CHUBB can pretend to be, with all his Sagacity and penetration; and that He knew beſt without his Inſtruction, what was requiſite for him to do, and to omit, in order

to

to his anſwering the Character of a true and ſafe Guide to *Eternal Life.*

But what a daring and preſumptuous Way of arguing is this, firſt to preſcribe or mark out lines of Duty to our Saviour, and then to charge him with a violation of his Character, ſhou'd he either come ſhort of or tranſgreſs thoſe Lines. Here then in oppoſition to this bold Aſſertor, we will venture to Aſſert, that our Saviour was ſo far from being obliged to give a full and plain Anſwer to this queſtion, ſuppoſing it be as fair, as plain, that he was not oblig'd to give any Anſwer at all.

And this is what we may than more preſume from our Lord's behaviour in a parallel Caſe. When the chief Prieſts and Elders of the People came unto him, as he was teaching and aſked him, *by what Authority doeſt thou theſe things, and who gave thee this Authority,* does he condeſcend to anſwer either of theſe queſtions? No, but inſtead of that aſks them another. *The Baptiſm of John* (ſays he) *whence was it? from Heaven or of Men?* And when thro' a cunning warineſs and caution they pretended ignorance, and ſaid, *we cannot tell*; he abſolutely refus'd to anſwer their queſtion, *Neither tell I you* (ſaid he) *by what Authority I do theſe Things.*

Theſe now are queſtions as plain and as fair as the former, were queſtions of the laſt Importance, both with regard to the dignity of the Perſon, from whom they came, and the Subject which they concern'd; and our Author may as well infer, that our Saviour was an *Impoſtor*, and altogether unauthorized for not diſcovering his Authority, or contumacious in not complying with the demands of theSupreme Magiſtrate. (*e*)

Thus again, when he was betrayed into the Hands of Sinners and brought before the Governour, and accuſed by the Chief Prieſts and Elders, could he not, think you, have pleaded his Cauſe without ſuch perſuaſive Eloquence, ſuch an irreſiſtable *Pathos* as wou'd have clear'd up his own Innocence, ſtruck dumb his Accuſers, and wrought conviction upon his Judge, and all that heard him, *that he had done nothing worthy of death or Bonds.* (*f*) And yet all the while he anſwer'd nothing, *As a Sheep dumb before his Shearer, ſo he open'd not his Mouth.* (*g*) Nay, when PILATE *knowing, that for Envy they had deliver'd him,* prompted him to make his own defence, *heareſt not thou ſays he, how many things they witneſs againſt thee? he anſwer'd him to never a Word, inſomuch that the Governour marvelled greatly.* (*d*) Had

(*e*) Matt. xxi. 22. 24, 25, 27. Compare with Mark the xi. 27. *&c.* Luke xx. 1. *&c.* (*f*) Acts xxvi. 31. (*g*) Acts viii. 32. (*h*) Matt. xxvii. 12. 13, 14.

Thomas

Thomas ſat in the judgment Seat in the Room of *Pilate* JESUS had ſcarce found ſo candid, ſo favourable an hearing. His ſilence under ſuch a load of Accuſations, when nothing leſs than Life was at ſtake, had ten to one been imputed to his guilt: And exaſperated by his ſullenneſs (as it might have been interpreted) he had hurried him from the *Tribunal* in the Language of the *Jews* againſt *Paul*, *away with ſuch a Fellow from the Earth, it is not fit that he ſhou'd live.*

The like Arguments may be offer'd and the ſame inferences drawn with equal Concluſiveneſs from his *Non-Compliance* with the *Phariſees* and *Sadduces*, when they came and deſir'd him, that he wou'd ſhew them a *Sign* from *Heaven* to confirm in them a *Belief* of the *Divinity* of his *Miſſion*. *An evil and adulterous Generation ſeeketh after a Sign*, but there ſhall no Sign be given to it, but that of the *Prophet Jonas*, and he left them and departed. (*b*) But this with the other we ſhall leave with him to make the beſt of. He knew beſt the times and the ſeaſons when to ſpeak and when to be ſilent, when to act and when to forbear; *but of the times and the ſeaſons knoweth no Man, ſave the Son, and he to whom the Son ſhall reveal it.*

(*a*) xiii. 38. 39.

It appears from hence then, that our Saviour was not oblig'd to give any anſwer to this queſtion, ſuppoſing it to be both fair and plain; but that he might have held his Tongue and ſpake nothing, had he thought fit, without any impeachment of his Divine Character, that he was a ſafe and true Guide to *Eternal Life.*

But ſuppoſing this be no fair queſtion (*i. e.*) with regard to the Perſon propoſing it; ſuppoſing it to proceed from inſincerity and a bad intention, (*i. e.*) not * from a deſire of being inform'd of his Duty, but with a deſign to enſnare, entangle, and betray; what will this Inſtructor of *Chriſt* ſay then? and whereon will he found our Saviours obligation to give him a plain and full anſwer? And yet this is what there is too much reaſon to believe, to be the preſent Caſe from the various Circumſtances, both Antecedent and Conſequent (*i. e.*) from the manner of putting this queſtion, and the Event with which our Saviour's Anſwer was attended. St. *Matthew* tells us, he was a *Young Man*, and indeed his behaviour beſpeaks him ſuch; for he came *running* and *kneel'd* to *Jeſus*, by his haſt expreſſing a levity unbecoming graver Years, and a want of that ſerioufneſs and modeſt Attention, which the Importance of

* Either out of Curioſity, or ſome worſe Principle. *Hoadley*'s Terms of Acceptance, pag. 1.

this

this queſtion demanded. *Good Maſter*, ſays he, *what ſhall I do to inherit Eternal Life?* Will Mr. *Chubb* now take upon him to ſay, that by the *ſoftneſs* of the Appellation he did *not flatter with his Lips*, that by the *Subtlety* of the *queſtion* he did not tempt with ſoothing words; or that by the *humility* of his *poſture* he did not mock and ridicule. For the firſt, it appears, that he had not enough conſider'd it; for when our Saviour aſked him this queſtion, *why calleſt thou me good*, he knew not what to anſwer. For the ſecond we may reply, that their common drift in aſking him queſtions was to tempt him, *(i. e.)* to take advantage by his Anſwers, that they *might have wherewith to accuſe him to the High Prieſt.*

This our Author, I thank him, in his next argument has furniſh'd us with a flagrant Inſtance of; Luke x. 25. &c. *And behold a certain Lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal Life?* This queſtion both as to the *letter*, and the *meaning* is exactly the ſame with the former; *ergò* of equal weight and importance; and we have all the probability in the World on our ſide to conclude, that they were both propos'd with the ſame Intent *(i. e.)* to tempt him, the one proceeding from a certain Ruler, *(a)* the other from a

(*a*) Luke xviii. 18.

certain

certain Lawyer, *(b)* as the ſame *Evangeliſt* informs us, *and Both of* them known Enemies to our *Saviour*.

But their Deſign if ſuch, how deep ſoever laid, could not be conceal'd from him, who had the faculty of perceiving their very Thoughts, and therefore inſtead of a plain, and full anſwer, he might juſtly have diſmiſs'd them with no other reply, than that reprimand, which he gave the *Herodians* on the like occaſion, viz. *Why tempt ye me ye Hypocrites?*

And indeed the Event, with which our Saviour's anſwer was attended, ſufficiently confirms the above conjecture, (*i. e.*) that he was *not ſincere* in his enquiry; for when our Saviour gave him ſuch an anſwer at the cloſe, as he expected not; inſtead of complying with his Command, *he went away ſorrowful.* He had ſet his *Hand to the Plough*, then, we will ſay, but *looked back*, and therefore was *not fit for the Kingdom of Heaven.*

Well; but ſuppoſing this queſtion to be ſuch, that our Saviour was oblig'd to give a plain and full anſwer, " and that it may be " fairly and juſtly be preſum'd, that this " anſwer was as plain and as full as the " Caſe required." What then? Why then Mr. *Chubb* muſt be at liberty to make what

(b) ib. v. 22.

Inferences

Inferences he pleaſe, without conſidering enough, what that caſe was. And yet he has been ſo kind as to hint enough himſelf to deſtroy his own Aſſertion. And that this is the Truth of the Caſe appears, from what follows. There had been an Opinion among the *Jews*, as he tells you, that there was one Command, which they were more eſpecially obliged to obſerve, and that a ſtrict Obſervance of that one Command, wou'd in ſome Meaſure excuſe their neglect of the reſt. This then being a point in Diſpute, which the *Jewiſh Doctors* could not agree in, a certain *Lawyer* comes to our Saviour for his advice, and deſires him to ſolve the difficulty to them. *Maſter*, ſays he, *what good thing ſhall I do, that I may inherit eternal Life?* As if he had ſaid thus. " It is taught " by the Expoſitors of our Law, that there " is one great Commandment, of ſuperior " Obligation to all the Reſt, and in its own " Nature of ſuch tranſcendent Excellency, " that the bare obſervance of that alone will " compenſate for the Omiſſion, or tranſgreſ- " ſion of the Reſt. But what ſayſt thou; " thou that haſt taken upon thee the Charac- " ter of the *Meſſiah*, and art believed by thy " Followers to be a *Teacher come from God?* " Is this notion of theirs True or No, that " there is ſuch a Commandment? and if " there is, tell me which is it? *What good thing*

" *thing ſhall I do, that I may inherit eternal Life.*" Our Saviour then with all the ſerioufneſs which ſo important a queſtion demanded, ſuppoſing him to be ever ſo ſincere in his Enquiry, at once gives him the following Anſwer, *if thou wilt enter into life keep the Commandments*, as tho' he had ſaid; " It is a great miſtake, which you all labour " under in ſetting up one Commandment " above the Reſt. The Commandments of " *God* are of equal Force and Obligation; nor " will the Tranſgreſſion of one Command- " ment be excus'd by the ſtricteſt obſervance " of the other Nine. *If thou wilt enter into* " *life keep the Commandments* (*i. e.*) not *one* " but *all* the Commandments. (*a*)

The Caſe then is truly this. A *Jew* (*i. e.*) an Adherent to the Law of *Moſes*, deſires information, in a point relating to the Law of *Moſes*, which information he receives from our Saviour. And it would have been quite beſides the purpoſe, both as to the queſtion and the perſon propoſing it, " for our *Lord* " to ſend him back to the Law of Ceremo- " nies, or poſitive inſtitutions, which had " before been given to the *Jews*; neither " did he point out to the Man any ſuch *Law* " or Body of *Laws*, which he intended to " lay upon *Chriſtians.*" Very right; our *Saviour* knew how to give Anſwers more

(*a*) James ii. 10.

pertinently

pertinently than that came to (*i. e.*) than, when aſk'd about one thing, to anſwer about another. The queſtion related to *moral Duties*, and our Saviour did not reply concerning the *Law* of *Ceremonies*. It related to the *Law* of *Moſes*, and therefore he reply'd not about the *Law* of *CHRIST*.

And herein I am glad, that I have the Authority of ſo great a Name, as that of the Biſhop of *Wincheſter* to ſupport me in my Opinion; whoſe words in a ſet diſcourſe on this very *Subject* are, as follows. "By "our Lord's anſwer it is plain, that this "queſtion related to the chief practical Du- "ties of RELIGION; and that it was *not* "our Lords *deſign* to give him a particular "Account of the Conditions of Juſtificati- "on, and *Terms* of *Acceptance* with GOD, "which He and his Apoſtles were in due "time to lay open to the WORLD. (*b*) *&c.*

And indeed it appears not only from our Lords anſwer, that it was not his Deſign to give him a particular Account of the conditions of Juſtification and *Terms* of *Acceptance*, &c. But further even from his own expreſs Declaration, many times repeated, that it was quite and clean beſides it. Chriſtianity at that time was but in its Infancy. His Diſciples therefore were to be fed as Babes with Milk, and not with ſtrong Meat, till they arrived

(*b*) Vide, *Hoadley*'s Terms of Acceptance. *page* 2.

nearer

nearer towards a State of Maturity. Some Leſſons were proper to be taught them before our Saviour's Crucifixion; ſome not till after his Reſurrection; and others not till after his Aſcenſion.

As they were a ſet of people illiterate even to a *Proverb*, they were firſt to be inſtructed in the plaineſt, and moſt ſimple Truths relating to the *Meſſiah*, and from thence were gradually to be led on to thoſe which were more difficult and abſtruſe; till at laſt they might be thoroughly Seaſoned, and prepared for thoſe which were moſt myſterious and ſublime. This was the very method in which our Saviour actually proceeded with his Diſciples, this the method and none other, which both Nature and Reaſon dictate.

When Jeſus knew that his hour was come, that he ſhould depart out of this World, he unboſomed himſelf to his diſciples in a more plentiful a manner, than he had done before. And after he had in a long diſcourſe communicated to them ſuch things, as he then thought proper for them to know; *Theſe things* ſaid he, *I ſaid not unto you in the beginning, becauſe I was with you.* But tho' he deem'd it proper to let them into ſome things, which they had been Strangers to till then; yet thought he fit to keep other things in reſerve till after his Reſurrecti-

on

on, as a more apt and convenient Seaſon. I have yet ſays he, many things to ſay unto you, but ye cannot *BEAR* them now; in the Original ὐ δύναδε βασάζειν (*i. e.*) according to the Letter, I have many things to inform you of, which are too weighty for you to ſupport your ſelves under; taken *figuratively* too ſublime for your * underſtandings to comprehend. If then theſe things were above their Comprehenſion at that time, when they had been ſo many years under our Saviour's inſtruction; how much leſs capable muſt we ſuppoſe them to be, when firſt they *left their Nets and followed him?*

Some of theſe things which yet lay concealed our Saviour explained more clearly to two of his Diſciples after, his Reſurrection, and beginning at *Moſes*, and all the *Prophets* he expounded unto them in all the Scriptures the things concerning himſelf. And afterwards in a full aſſembly of the eleven, having put them in Mind of the Words which he ſpake unto them, while he was yet with them, that all things muſt be fulfilled that were written in the Law of *Moſes*, and in the *Prophets* and in the *Pſalms*, concerning himſelf, then opened he their Underſtandings,

* Verbum βασάζειν per tranſlationem a corporalibus ad ſpiritualia accommodatum eſt. This Word is applied to the Underſtanding in *John* xvi. 12. non poteſtis capere, non eſtis idonei ut ea intelligatis, aut quaſi humeris animi feratis.

Leigh's critica Sacra page 51 in vocem βασάζω

that

that they might underſtand the Scriptures which it ſeems as yet they underſtood not, notwithſtanding their many years converſe with him. But tho' ſome things which had been hidden from their Eyes till then were ripe for his diſcovery at that time, yet many others judg'd he fitter to be poſtpon'd, till after his Aſcenſion and the Deſcent of the *Holy Ghoſt*, *Theſe things ſays he, have I ſpoken unto you being yet preſent with you. But the Comforter, which is the* Holy Ghoſt *whom the Father will ſend in my Name he ſhall teach you all things, and bring all things to your Remembrance, whatſoever I ſaid unto you* John xiv. 25, 26. And again to the ſame purpoſe, *howbeit, when the Spirit of Truth is come, he will guide you into all Truth*, ib. xvi. 16. Our Saviour had then been ſeen of his Diſciples for no leſs ſpace than 40 Days, ſpeaking of the things pertaining to the Kingdom of God. And yet notwithſtanding this, they wanted the Scriptures to be *expounded* to them, their underſtandings to be *Opened*, their memories to be refreſhed, and all by the Supernatural Aſſiſtance of the *Holy Ghoſt*, who was to guide them into all Truth, and to compleat that work which our Saviour till then had left imperfect, unfiniſhed.

Tantæ molis erat ——— a Work of ſo much time and labour was it to build up a

Chriſtian

Chriſtian in the true Faith; and to let him thoroughly into the Myſtery of the *Hypoſtatick* Union or Conjunction of the two Natures in One Perſon, by which God and Man became one *Chriſt*; which as by the Light of Nature Man could not have the leaſt *Idea* of; ſo had it been let in upon his underſtanding all at once by Revelation might poſſibly have overpower'd all the Faculties of the *Soul*, and have darkned them thro' an Exceſs of Light and Glory.

Permit me now to aſk Mr. *Chubb* a few civil queſtions, which ſeem naturally to ariſe from hence, without any manner of Offence, I hope. Is it agreeable to his Reaſon of Things to *alter* or *invert*, this method of our *Saviours?* Little as he underſtands of *School Affairs*, will he venture to ſay, that it was requiſite to begin with the hardeſt leſſons at firſt, and to leave the eaſieſt to come afterwards of themſelves? Would it be proper to initiate young Diſciples into any Language or Science before they had learnt the Letters, or imbib'd the firſt Elements of which it conſiſteth? Were they who were quite Strangers to our Saviour and his Doctrine, better prepared for the reception of the moſt difficult and leaſt comprehenſible part of it, than thoſe, who had conſtantly attended him and his Lectures, and had regularly been train'd up under his Tuition? Or were they without

any previous Inſtruction better able to *Bear* thoſe things which his Diſciples could not *Bear*, after ſo many Years pupilage under him? Or laſtly would our Lord better have anſwered his Character as a ſafe Guide to eternal Life, by ſetting a Student of the Law of *Moſes* forwarder in Chriſtianity than he had his own Diſciples and by letting him in all at once into the knowledge of thoſe great Truths, of which he had hitherto kept them in the moſt profound Ignorance.

If this be agreeable to Mr. *Chubbs* Reaſon of Things, he muſt be very ſingular, as indeed he is, in his Way of Reaſoning. But if upon cooler reflection, and re-conſidering it in the preſent Light, it appears otherwiſe, he ſtands ſelf convicted of great raſhneſs and preſumption, for charging our *Lord* with an heinous Breach of Truſt, in not acting contrary to Reaſon, to Nature, to his own Deſign and expreſs Declaration.

Thus have I ſupported, and made good the firſt Article of my Charge againſt him, *viz.* that he has handled the Word of *God* in this place at leaſt, very ignorantly; ſo that we may juſtly apply to him that reply of our Saviours to the *Sadducees* when queſtioning him concerning the Reſurrection, *viz. thou erreſt, not knowing the Scriptures nor the Power of God.* Matt xxii. 29.

* *Hoadley's* Terms of Acceptance.

So

So far then have we purſued our Author upon the Suppoſition, that he has given us the full, and true Account of the Matter (*i. e.*) in all reſpects the ſame, with what the *Evangeliſts* give of it, and that all his Arguments, and *falſe* Concluſions drawn from thence, have been entirely *Involuntary*, and owing to miſtake alone. "But this "is only a Suppoſition, and therefore not "to be admitted." Becauſe the very contrary appears at firſt ſight to any One, who will but compare the *Sacred Writers* with this *Prophane* Author.

He has quoted juſt enough, as he thinks, to eſtabliſh his own Doctrine, and then ſtifles and ſuppreſſes all the Reſt. The whole Account, as given by St. *Mathew*, conſiſts, of no leſs than ſeven Verſes (*i. e.*) from the Sixteenth to the twenty Second incluſive, of which he tranſcribes no more than four. But why muſt the other three be left out, and the Narrative deliver'd maim'd and imperfect? for no other Reaſon but to blind his Reader, and diſguiſe the Truth, which thoſe remaining Verſes would bring to Light. When our Saviour had inform'd this *Jew*, what God had requir'd of *him*, and all *his people*, under the *Moſaick* Diſpenſation in order to inherit eternal Life, and had admitted his Juſtification of himſelf to be true (*i. e.*) *All theſe things have I kept from*

my Youth up. Did the enquiry end here? and did he go away ſatisfied with the anſwer? No, the very Words, which follow next, include another queſtion. *What lack I yet?* ſays he, ſtudious of farther Information. This is a queſtion as fair and plain as the former, and therefore it was very unfair to omit it; becauſe the Controverſy in hand depends upon the Solution of this ſingle queſtion. Did our Saviour now tell this ſtrict Obſerver of the *moral Law*, that any thing more was lacking towards qualifying him for eternal Life, or did he not? If any thing more was lacking, then that alone was not ſufficient; and *vice verſa*, If that alone was ſufficient, then nothing more was lacking.

Here then our Saviour cuts the Controverſy off ſhort, and by his anſwer puts an End (one wou'd think) to the diſpute, *Yet lackeſt thou* (ſays he) *one thing*, (a) *If thou wilt be perfect go, and ſell that thou haſt and give to the Poor, and thou ſhalt have treaſure in Heaven.* If thou wilt be perfect! what cou'd our Saviour make any Scruple about that with regard to a Perſon, whom he allow'd to have obſerv'd the whole *Moral Law*, from his Youth up? Yes it ſeems he fell ſhort of Perfection; one thing was yet lacking which was a diſengagement from the things of this

(a) Luke xviii. 22.

life

life in proſpect, and upon promiſe of much greater in the next, which was to be attain'd *only by following him.* "As tho' he had ſaid, "if thou intendeſt to be my Diſciple in-"deed, as by thy Salutation, *Maſter, good* "*Maſter*, thou implyeſt, ſhew it by thy O-"bedience, to this my firſt Command, *ſell all* "*thou haſt, and give unto the Poor, not that* "thou wilt be perfect then, but wilt have "made one Step towards it, and in order to "the full attainment thereof, come and fol-"low me. *I am the Way and the Truth* "*and the Life.*"

Hence then it appears that perfection was not attainable by the ſtricteſt Obſervance of the *Moral Law*, but ſomething more than that was requiſite even to qualify a Man in thoſe early Days to commence Chriſt's Diſciple. He was to take up his *Croſs* in *this* Wiſe, and then to *come* and *follow* him. To what End or purpoſe I would fain know, unleſs it was to be inſtructed in the ſublimer precepts of Chriſtianity; and that the Myſtery of Man's Redemption thro' Chriſt might be fully explain'd, and made known to him, which by all the powers of natural Reaſon, and Light he could never have arriv'd to the leaſt knowledge of.

And that *this* is the Doctrine here inculcated, appears yet farther from the reflection, which our Saviour makes upon the young

Man's going away ſorrowful, *how hardly ſhall they that have Riches enter into the Kingdom of Heaven.* (*a*) By which I think he concludes him to be at leaſt in a deſperate State, and that notwithſtanding his Claim upon perſonal Righteouſneſs he had no title to inherit Eternal Life. " Here then I beg " my Reader to obſerve, that this is *Chriſt*'s " own Account of the Matter, and there- " fore may moſt ſafely be relyed on;" And that the other is Mr. *Chubb*'s in oppoſition to *His*, which therefore cannot be truſted to, without Danger, without Deſtruction.

But with what Face can he call upon his Readers for their particular Obſervation and Attention in this place; as tho' he had deliver'd the Truth whole and undiſguis'd; when he cannot but know, that the Moment any One, who can but read, opens the ſacred Page, he muſt needs diſcover, how groſly he has abus'd both *him* and *it*; and what an Inſult he offers not only to the Underſtanding, but even the Senſes of thoſe on whom he wou'd palm this Account as genuine? " I tell you ſays he, this is *Chriſt*'s own Ac- " count: tho' tis true, good People, the *E-* " *vangeliſts* tell you otherwiſe." It is however *Chriſt's* own Account in *part*, and therefore by a certain figure may be taken for the *whole*. Whether therefore it be lawful to

(*a*) Luke xviii. 24.

hearken

hearken unto me, rather than unto them, judge ye.

Where then is the boaſted Sincerity of this Expoſitor of Scripture, that paſſes for an Oracle and an Idol with his Votaries? where the honeſt ingenuity of this Inſtructor and Corrector of Chriſt? who firſt gives you but half the Anſwer which *Chriſt* gives, inſtead of the *whole*; and then with the moſt impious Effrontery tells you, "that if *Chriſt* had not "given a full and true Anſwer, he wou'd "not have been true to his Truſt, he wou'd "not have anſwer'd his Character." (*a*) Tell me then any one of his beſt Friends, that can, whether this does not ſupport the ſecond part of my Charge againſt him, (*i. e.*) whether this be not handling the Word of God *deceitfully* with a Witneſs. And as the points in queſtion are of the higheſt importance to Mankind (*i. e.*) what they muſt do to gain eternal Life; how can he juſtify himſelf either to *Chriſt* or *them*, for endeavouring to make the *ſtrait* Paths *crooked*, or to *miſguide* them from thoſe ways of *Truth*, which he wou'd lead them in?

Theſe then being flagrant Inſtances of his own Want both of that knowledge, and ſkill to interpret the Goſpel, and of that Ingenuity and Honeſty to ſet it in it's proper Light, which he wou'd ſo induſtriouſly charge up-

(*a*) page 30.

on others, ſufficiently warn us not to truſt to his Interpretation of Scripture, nor to credit his repreſentation of Facts themſelves: Who is ſo blindly, and obſtinately bent on carrying on his Point, that when he meets with any ſacred Texts, which oppoſe it, he is ſure to treat them in the ſame *Hoſtile* and *Barbarous* manner as *Procruſtes* did the Travellers, who fell into his hands (*i. e.*) thoſe who were too long for his bed he lopp'd ſhorter, and thoſe who were too ſhort, he ſtretched longer, till at laſt he has fitted them to his own Purpoſe, and then with an Air of Confidence marches off and tells you, "this "is *Chriſt*'s Account, which may ſafely be "rely'd on, tho' at the ſame time he knows it "to be as *oppoſite* to, and as *diſtant* from it, as "the *Artick* is from the *Antartick* Pole. So "that in the name of GOD, we may juſtly "apply to him his reproach in the *Pſalmiſt*, "with very little variation, *viz. Why doeſt thou preach my Laws, and takeſt my Covenant in thy Mouth, whereas thou hateſt to be informed, and haſt caſt my Words behind thee?*

SECT. V.

SECT. V.

ERROR is of a Nature so fruitful and prolifick, that *One* begets a *Multitude*; and *each* of these in it's turn becomes the *Parent* of as many more, springing from it in a continued Series of Succession, and *Multiplication ad infinitum*. Thus our Author having in the foregoing Section asserted one falshood, *viz.* "that *Christ* makes and declares a Conformity of Mind and Life to that Rule of "Action, which is founded in the Reason of "Things, to be the *sole ground* of divine "Acceptance, and the *only way* to eternal "Life; proceeds in his next with another "of very near kin, alike in Feature and Complexion, and altogether as fatal in its Consequences, *viz*, If Men have liv'd in a violation of his righteous Law, by which "they have render'd themselves displeasing "to GOD, *&c.* Then *Secondly*, Christ requires and recommends Repentance, and "Reformation of their Evil Ways as the

only

"*Ground* of divine Mercy and Forgiveneſs." That the Doctrine of Repentance for the remiſſion of Sins was what not only *Chriſt* himſelf preached to a corrupt and vicious World, but his *fore-runner* the *Baptiſt*, and his *followers* the *Apoſtles* likewiſe did, is a Truth too glaring to be reſiſted; too notorious to need Confirmation. A Truth ſo univerſally receiv'd, that I believe none of thoſe, who are eſteem'd as Miniſters of *Jeſus Chriſt* and Preachers of his Goſpel, how widely ſoever different in other reſpects, preſume to preach up any other Doctrine to Sinners, or encourage any one to hope for the *Divine Mercy* and *Forgiveneſs*, who continues *obſtinately*, and finally *impenitent*.

But herein lies the Miſtake, and that a great One, a want of Diſtinction between the *Ground* and the *intermediate* Step. Repentance we allow to be one of thoſe Conditions, without which Sinners are not entitled to the *Divine Mercy*; but then it was ſo far from being the *only Ground*, upon which the Sinner, under the Goſpel, may build his hopes of *Forgiveneſs*, that conſider'd *abſolutely*, and by it ſelf it is *no Ground* at all.

This is evident to any One, who will but take the Account, which the Scriptures give of it without perverſion, or miſapplication. Now the Account which they give, is *This*. Sin (*i. e.*) all Sin of what kind or degree

degree ſoever (*a*) is *a Trangreſſion of the Law*, againſt which (*b*) *the Wrath of God is revealed from Heaven*, by which revelation it is made known to us, that the (*c*) *Wages of Sin is Death*, Temporal and Eternal; Temporal, which is unavoidable, becauſe (*d*) *All have Sinned*; Eternal, which is avoidable by Repentance, for this Reaſon, becauſe *Chriſt* (*e*) *ſuffer'd for us*, thro' (*f*) *whom as being our Lord, we are entitled to the Gift of God, which is Eternal Life.*

From hence I think appear theſe following particulars, *viz.*

Firſt, That the *Material Cauſe*, or (if it better pleaſe) the *Subject matter* of Repentance is Sin.

Secondly, That the *Final Cauſe* of Repentance is pardon and Acceptance with GOD. †

Thirdly, That the *Inſtrumental Cauſe* of this pardon is *Repentance*, and *newneſs* of Life.

Fourthly, That the *Efficient Cauſe* of it is the *merit* and *mediation* of *Jeſus Chriſt*. And,

Laſtly, That the *Formal Cauſe* of it is our *Apprehenſion* or laying hold of thoſe *me-*

(*a*) 1 John iii. 4, (*b*) Rom. i. 18. (*c*) Rom. vi. 23. (*d*) Rom. iii. 23. (*e*) 1 Peter ii. 21. (*f*) Rom. vi. 23

† *Note*, Theſe are the two Extreams (*i. e.*) the *Terminus a quo*, and the *Terminus ad quem*, from the one to the other of which, the Three which follow are the Intermediates.

rits

rits and *applying* them to ourſelves by a *lively Faith* on *God*'s Mercies thro' *Chriſt*, excited by His promiſes of pardon thro' Him, and in full *Hope* and *Confidence* of his *Performance* of thoſe *Promiſes*.

A due Attention to the Diſtinction here made wou'd help to extricate us out of that Maze of Errors, in which our Author has bewilder'd, and loſt himſelf; and is tempting in others to dance the ſame round with him. He confounds the *Inſtrumental Cauſe* with the *Efficient*, and then tells you the former is the *only Ground* of Divine Mercy and Forgiveneſs. Whereas the Scriptures ſay no ſuch thing, but the direct contrary in as expreſs Terms, as Language is capable of.

The Apoſtle to the *Epheſians* exhorts them to *walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us*, an *Offering and a Sacrifice to God for a ſweet ſmelling ſavour*, and urges this as a Reaſon, why they ſhould mutually forgive one another, *even as God for Chriſt's ſake hath forgiven you*. Forgiveneſs here, you ſee, is not imputed to Repentance, as its *Efficient*; he does not ſay, that *God* for the ſake of your Repentance has forgiven you. For that being conſider'd as a mere Act of Man alone (at leaſt according to Mr. *Chubb*'s Scheme) without the

the concomitancy or concurrence of the *divine Grace*, either preventing, co-operating, or following him, wou'd be in effect much the ſame as to ſay, that *God* for your *own ſakes* hath forgiven you. But inſtead of that it tells you quite otherwiſe, *viz.* that *God* for *Chriſt*'s *ſake*, and that alone hath forgiven us. And how pray for his ſake? why that he explains to Us in the ſecond Verſe of the following Chapter (*i. e.*) for the ſake of that *Offering* and *Sacrifice, which he had made for a ſweet-ſmelling ſavour in giving himſelf for us.*

The Sacrifice of *Chriſt* therefore, being the Efficient Cauſe of *Gods* forgiveneſs of Sinners, is the *only Ground* of *Divine mercy*, which is graciouſly proferred to all, as many as apply it to themſelves by Faith, which being a lively and active principle of the Soul *brings forth fruits meet for Repentance*, which being *thus* qualified becomes effectual towards obtaining pardon and acceptance with *God*, ſo that his *Sin is done away and the Guilt of it waſh'd out in the blood of that Lamb, that offer'd up himſelf a Sacrifice to God for us.* And thus *bleſſed is* He, *whoſe unrighteouſneſs* (for *Chriſt*'s ſake) *is forgiven, and whoſe Sin is covered. Bleſſed is the man to whom the Lord* (for Chriſt's ſake) *imputeth no Sin.*

Faith

Faith and *Obedience*, or *Faith* and *Repentance* are the joint Terms, which the Goſpel propoſes, upon which Man may expect to find favour in the Sight of GOD; neither *Obedience* nor *Repentance alone* are there ſet forth as *ſufficient* of themſelves to procure it, excluſive of *Faith*, which is always either expreſs'd or underſtood to be it's *Concomitant*.

The *Doctrine* of *Repentance* was to uſher in the *Doctrine* of *Baptiſm* whether of *John* or of *Jeſus*; and both theſe were of equal Obligation to Chriſtian *Believers*, tho' neither of them, nor both together were *of themſelves* available towards obtaining the Divine Mercy. *Repent*, ſays JOHN; *Repent*, ſays JESUS; and both for the ſame Reaſon (*i. e.*) becauſe *the Kingdom of Heaven is at Hand*. I *indeed*, ſays JOHN, *baptize you with Water unto Repentance, but he that cometh after me is mightier than I, whoſe ſhoes I am not worthy to bear: He ſhall baptize you with the* Holy Ghoſt *and with* Fire (*i. e.*) in order to make that *Repentance* effectual.

And as that *Divine Meſſenger* the Baptiſt was conceiv'd and brought into the World not without a Miracle, by the immediate appointment of Heaven, for no other End, but to be the *Prophet of the Higheſt, to go before the face of the Lord, to prepare his way, to*

(*a*) Luke i. 76, 77, 78.

give

give knowledge of Salvation to his people by the remiſſion of their Sins thro' the tender mercy of God, &c. So we find him the day after our Saviour's *Baptiſm*, and the Deſcent of the the *Holy Ghoſt* upon him, giving *this Knowledge* of *Salvation*, to his people by pointing out *Jeſus* to them as the proper Perſon, by whom it ſhould be wrought, and all thoſe mighty advantages procured; *behold*, (*b*) ſays he, *the Lamb of God, that taketh away the Sins of the World.*

And *thus* did he *prepare* the *Way* of the *Lord*, by propoſing him to the People as the object of their *Faith*, as St. *Paul* expreſsly declared to the *Epheſians*, (*c*) *John verily baptized with the baptiſm of Repentance, ſaying unto the people that they ſhould believe in him, who ſhould come after him, that is on Chriſt Jeſus.* So that as *Repentance* was one qualification requiſite to *Baptiſm*, *Faith* in *Chriſt* was another of equal neceſſity with it, and indeed antecedent to it in point of Time. *Faith* was to precede *Repentance*, *Repentance* to precede *Baptiſm*, and *all three* to precede *Remiſſion of Sins*, if the Apoſtles account is true. *

(*d*) *Repent*, ſays Peter, *and be baptiz'd every One of you in the Name of* JESUS, *for the*

(*b*) John i. 29. (*c*) Acts xix. 4

* *N. B.* The two firſt are neceſſary, *neceſſitate Medii*, the laſt *neceſſitate præcepti*.

(*d*) Acts ii. 38.

Remiſſion

Remiſſion of Sins and ye ſhall receive the gift of the Holy Ghoſt, *whereby* (ſays Paul) (*e*) *Ye are ſealed unto the Day of Redemption.* Remiſſion of Sins was only to be expected in the Name (*i. e.*) for the ſake of *Jeſus* (*i. e.*) our *Saviour:* nor can any One doubt this to be the *Apoſtles* meaning, who will compare it with that paſſage of his in his firſt Epiſtle, where he tells us, that (*f*) *Chriſt his own ſelf bare our Sins in his own Body on the Tree, that we being dead to Sin, ſhould live unto Righteouſneſs.*

This appears yet in a ſtronger light from the Conference between *Philip* and the *Eunuch,* where the latter convinc'd by the preaching of the former, that the propheſies, which he had been reading in *Eſaias* related to, and were compleated in and by *Jeſus,* requeſted to be *baptiz'd* of him, *if thou believeſt with all thine heart,* ſaid he, *thou may'ſt,* (*i. e.*) be baptized. This you ſee the Apoſtle inſiſted upon as a qualification previous to Baptiſm. If thou believeſt, ſaid he (not ſlightly or curſorily) *but with all thine heart,* that *Jeſus,* whom I have preached unto thee, was the very Perſon there ſpoken of by the *Prophet,* who was to be brought as a *Lamb* to the *Slaughter, &c.* and that all thoſe predictions were actually accompliſh'd in and by Him, *thou mayeſt,* and upon no other Terms or Con-

(*e*) Eph. iv. 30. (*f*) 1 Peter ii. 24.

dition

dition canſt thou be admitted. And the anſwer, which the *Eunuch* gave, and his admittance to *Baptiſm* conſequent upon it, ſufficiently ſhew, not only *that* he did believe, but likewiſe *what* the Apoſtle inſiſted on his belief of, *viz.* I *believe* ſays he, *that Jeſus Chriſt is the Son of God.*

Theſe we find to be joyn'd again by St. *Paul* in that notable Defence, which he made of himſelf before *Agrippa* and *Feſtus*, where giving an Account of his Converſion by that *Jeſus*, whom he perſecuted, he tells them, that he was *ſent by Him to the People* (*i. e.*) to the *Jews* and *Gentiles* on this Errand, *viz. to open their Eyes and to turn them from darkneſs to light, and from the power of* Satan *unto* GOD; *that they might receive Forgiveneſs of Sins*, &c *by Faith that is in me.*

Theſe are our *Saviour's* own Words in his Commiſſion, and Charge to *Paul*, nor was he Diſobedient to the Heavenly Viſion, but, in Compliance with the firſt part of his Charge, preached unto the *Gentiles*, that they ſhou'd *Repent*, and *turn* unto *God*; and, agreeable to the ſecond part of it, *witneſſed both to ſmall and great* &c. that *Chriſt ſhou'd ſuffer, and that he ſhould be the firſt, that ſhould riſe again from the Dead.*

So then by *Faith* in Him they were turned from *Satan* unto GOD; and by or thro' *Faith* in him, they were to receive forgiveneſs of Sins,

in Him, that is, who ſuffer'd in order to purchaſe this forgiveneſs for them, and roſe the firſt from the Dead, to aſſure them, he had actually purchas'd it, as the Apoſtle, to the *Romans* has it, who affirms, that our *Lord Jeſus Chriſt was deliver'd for our Offences, and was rais'd again for our Juſtification.* Therefore adds he being *Juſtified by Faith, we have Peace with God thro' our Lord Jeſus Chriſt.*

Our *Lord Jeſus Chriſt* then is the *ſole Ground*, or *Efficient Cauſe*, that we have this *Peace* with GOD; which is the ſame as forgiveneſs of Sins; and it is thro' *Faith* in him, that we are juſtified, or made juſt in his Sight. So that what he aſſerts, *viz.* "that *Repentance* "and *Reformation* of their *Evil Ways* is the "*ſole ground* of *divine Mercy*, and Forgive-"neſs to *Sinners*," is ſo far from being True, that it appears from hence to be no *ground* at all.

Let us now examine that Text of *Scripture*, upon which he founds this Doctrine, and try how well that ſupports him in the defence of it, viz. *Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the Dead the third day, and that Repentance and Remiſſion of Sins ſhou'd be preached in his Name among all Nations.*

Theſe are our *Saviour*'s own Words to his Diſciples after his Reſurrection, and immediately

ately before his Aſcenſion into Heaven. Yet a little while and they were to ſee him no more, to hold any Converſe, or receive any perſonal Inſtruction from him. He therefore commiſſions his Diſciples *to go and teach all Nations, baptiſing them in the Name of the Father, and of the Son, and of the Holy Ghoſt, as St.* Matthew has it, *to go out into all the World, and preach the Goſpel to every Creature* according to St. *Mark*, and this is the Sum and Subſtance of what they were to preach, viz. *Repentance and Remiſſion of Sins in his* NAME *among all Nations.*

This our Author uſhers in with a *Preface*, and cloſes with a *Concluſion* to the ſame purpoſe, viz. that to preach the Doctrines of *Repentance and Remiſſion of Sins*, is, in *Chriſt*'s account, the ſame thing. And that this was that Goſpel, which he commiſſioned and ſent out his Apoſtles to preach to the World.

I appeal now to any Man of common ſenſe and honeſty, whether this be not another Inſtance of Mr. CHUBB's *Legerdemain*; whether he has not convey'd away from our Eyes the moſt material words of the Clauſe, upon which the reſt of the Sentence leans, by his uſual dexterity and ſlight of Hand. The Doctrines of *Repentance and Remiſſion of Sins* were no more the Goſpel of *Jeſus* than it was of *John*; nay, ſtrictly ſpeaking it was

more properly *John*'s Goſpel, becauſe he taught it before *Jeſus* did, who never began to preach before *John* was caſt into Priſon. *Repentance* is a Doctrine contain'd in the Goſpel, and as preach'd by *John* was preparatory to the reception of the Goſpel; nay our *Saviour* himſelf ſays, *Repent ye and believe the Goſpel*; but then all the while this was not a part of that Goſpel: Becauſe to repent, and believe the Goſpel are here join'd by a *Copulative*, as *two* different things.

The Goſpel, we all agree, ſignifies *good News*, which Repentance of it ſelf includes not the leaſt article of. That implies the *cutting off a right Hand, or the plucking out a right Eye* in a literal ſenſe, if need be, as well as in a ſpiritual; *Operations* very grievous and painful to *Fleſh* and *Blood*. Now if any one ſhould tell me that I was required to perform theſe upon my ſelf, and moreover, to *forſake Houſes, or Brethren or Siſters, or Father or Mother, or Wife or Children, or Lands for Chriſt's ſake*, I ſhould be glad to be inform'd, wherein the goodneſs of that *News* lay. But when it is told me that Repentance ſhall be attended with *Remiſſion of Sins*, and that in Conſequence of my forſaking the things of this Life, I ſhall receive an hundred fold, and ſhall inherit everlaſting life, this is good, *Superlatively*, good News indeed.

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The *Goſpel*, or *good News* then does not conſiſt in *Repentance*, but in the *Remiſſion* of *Sins*; not in the forſaking the things of this life, but in exchanging them for life everlaſting. The Means were harſh; but the End glorious!

But then as on the one Hand we are requir'd to do or ſuffer theſe things for *Chriſt*'s Name ſake; ſo were the *Apoſtles* to preach *Repentance and Remiſſion of Sins* in his *Name*. The Son of Man had power on Earth to forgive *Sins*, and this power at his departure he inveſted his *Apoſtles* with; but it was not in their *own* Name, but in his *Name*. But what is meant here by the *Name* of *Chriſt*, but the *Virtue*, *Power*, and *Authority* of the the *Perſon* bearing that *Name?* I command you, ſays an earthly Magiſtrate in the Kings *Name* to keep the Peace; in his *Name* (*i. e.*) whoſe Commiſſion I bear, and by Virtue of whoſe Power deputed to me I act.

Remiſſion of Sins was to be preach'd in his *Name*, or it was no Goſpel, of *his*; nor would Repentance have been available, but in his *Name*, *who ſuffered, and roſe again from the Dead*. The *Sufferings* and *Reſurrection* of *Chriſt* therefore were to be preach'd among all *Nations*, as well as the Doctrine of *Repentance and Remiſſion of Sins*. They were beyond Queſtion to preach *Jeſus* (*i. e*) a *Saviour*. Now St. *Luke* tells us, what

was meant by preaching *Jesus* in the passage before quoted. Then *Philip* open'd his Mouth, and began at the same Scripture and preached to him *Jesus*. The place of Scripture, which he read was this, *He was led as a Sheep to the Slaughter, and like a Lamb dumb before his Shearer, so open'd he not his Mouth.*

It appears from hence then, that to preach *Jesus*, was to preach the things relating to *Jesus*. *We preach not our selves, but Christ Jesus*, says St. *Paul*, and what he means by preaching *Christ Jesus* he explains in his first *Epistle* to the *Corinthians*, we preach *Christ crucified*, says he. They did not preach *Christ* then, who did not preach him *crucified*, nor did they preach *his Gospel* of *Repentance and Remission of Sins*, who omitted to preach it in his Name. And the Reason, why it was to be preach'd in his Name, St. *Peter* assigns; because *there was no other Name under Heaven given amongst Men, whereby we may be saved except the Name of* Jesus Christ *of* NAZARETH *whom the* Jews *crucified, whom God raised from the Dead.* He it was according to the same *Apostle*, whom *God had exalted (i. e.)* (as to his human Nature) *with his right hand to be a Prince and Saviour*, for this purpose, viz. *for to give Repentance unto Israel, and Remission of Sins.*

Whose

Whoſe Name then ſo proper to preach *Repentance and Remiſſion of Sins* in, as his, whoſe gift they are? In his *Name* it was to be preach'd or not at all; becauſe there was no Salvation in any other. *Thou ſhalt call his Name* Jeſus (i. e.) *Saviour*, ſays the *Angel* to his Mother *Mary*, for this Reaſon, *viz.* For *he ſhall ſave his people from their Sins* (*i. e.*) from the *Power* and *Dominion* of *Sin* here, and from the *Guilt* and *Puniſhment* of it hereafter.

But it was not enough according to our Saviour's Inſtructions in this place, to preach *Repentance* in his *Name*, *who ſuffer'd, and roſe from the Dead the third Day*, but he was to put them in Mind at the ſame time, that *this* was *He*, of *whom it was written. Thus* it is written, and *thus* it behoved *Chriſt* to ſuffer. This indeed Mr. *Chubb* explains quite away with his uſual *Calmneſs*, and *Serenity* of Mind, as a thing merely Accidental, or at leaſt the natural Conſequence of the *Jews* hatred, and unwarrantable reſentment againſt *Chriſt*, " which was ſhewn in their " proſecuting him even unto Death, and " which therefore it behoved him to ſuffer " and not to draw back (if he was a Man " of Courage) in the diſcharge of ſo weigh- " ty a Truſt. And ſo likewiſe it behoved " him to riſe again from the Dead, and to " Commiſſion and ſend out his *Apoſtles* to

" preach the ſame Doctrine to the reſt of " the World. I ſay it behoved him to do " all this (if he was a Man of Honour) as he " had undertaken to ſet forward the Salva- " tion of Mankind, which Truſt he faith- " fully diſcharg'd accordingly." Wou'd we could ſay as much by our Expoſitor, whoſe Undertaking and performance are diametrically Oppoſite.

He is ſo fair indeed in this place contrary to Cuſtom, as to quote the whole Sentence, but then to make amends, he corrupts one part of it, and quite paſſes over another unheeded, above *all* the moſt emphatical. Was there no more in it than what he repreſents; had *Chriſt* nothing to recommend but certain *Doctrinal Propoſitions*; had there been no *Merit* or Satisfaction in his Death; his Life might as well have been ſpar'd, as taken away. Nor wou'd it have behoved him to ſuffer in the diſcharge of his Truſt, any more than it behoved *Moſes*, *Lycurgus*, or any other *Lawgiver*. Nay I inſiſt upon it, according to the preſent Suppoſition, that it was more neceſſary for *Moſes* to die for the Confirmation of the Truth and Genuineneſs of the *Ten Commandments*, contain'd in the *two Tables*, than it was for *Jeſus*; becauſe *theſe* he aſſerted to be written by the Finger of GOD, which he exhibited to the People to reclaim them at

a

a time, when they had *corrupted themſelves, had turned aſide out of the Way, which God commanded them, and had made them a molten Image.* Whereas the JEWS at the time of our Saviour's coming, what thro' their general Expectation of a MESSIAH, and what thro' the preaching of his fore-runner *John*, were better prepar'd for the reception of the Goſpel, than they were for the *Ten Commandments*; when according to the Superſtition and Idolatry of the *Egyptians*, they had made them a *molten Calf*. And doubtleſs could the purpoſes of *Heaven* have been as well anſwer'd by the Death of MOSES, as by the Death of JESUS, their Reſentment had run as high, and he had fall'n a Sacrifice to it; when he robb'd them of their GOD, and burnt *it with Fire, and ſtamp'd it, and ground it very ſmall, even until it was as ſmall as Duſt, and had caſt the duſt thereof into the Brook, that deſcended out of the Mount.*

But ſuppoſing it neceſſary for *Chriſt* to ſuffer, pray what need was there of his *Reſurrection?* Why that was to commiſſion, and ſend out his *Apoſtles* to preach the ſame *Doctrine.* Well thought on! But could not this have been done in his Life time, as effectually to all intents and purpoſes as after his Death? Why muſt he needs die firſt, and afterwards riſe again to commiſſion them, unleſs it was to ſhew them, that he had the power

power of working Miracles the ſame afte
Death, as he had before.

But it is agreed upon all hands that it wa
neceſſary his *Apoſtles* ſhou'd have a Com
miſſion from him to preach this Doctrine
before they ſhould preſume to preach it, an
this we muſt ſuppoſe he forgot to give
them in his life time; and this *Omiſſion*
troubled him ſo much, that he could no
Sleep in quiet for it in his *Grave*. This
made him *walk* beſure after he was *Dead*, t
unburthen his Mind to them, which in ſo
many years converſe he had not time to do
before. And in all probability this would
have paſs'd for no more than his Apparition
with our *unbeliever*, had not his Name ſake
THOMAS, *handled and felt him to have fleſh
and Bones which a Spirit hath not.*

But was this all he roſe from the Dead
for, to commiſſion his Diſciples to preach,
which he had ſo *unluckily* forgot till then;
and did it take up no leſs than forty Days
for him to tell his Diſciples, that they
ſhould *Go, and teach all Nations, baptizing
them in the Name of the Father, and of the
Son, and of the Holy Ghoſt.*

Theſe are Circumſtances, which, ridiculous
as they are, neceſſarily attend our adverſaries
Account; which therefore (*Je judice*) muſt
be rejected, becauſe it ſquares no more with
the Reaſon of Things, than it does with the
Account,

Account, which the *Holy Penman* gives. He does not only tell Us, that it behoved *Chriſt* to ſuffer, but *thus* it behoved him to ſuffer. *Thus* ſays He, it is written, and *Thus* it behoved him to ſuffer. Where the Word ἔδει in the Original, which is rendred here behoved, does not ſignify a thing, which, is barely decent, or becoming of *Chriſt*; but when join'd as here with οὕτως carries the Nature of a Redditive to ſomething Antecedent, and implys a *Neceſſity* not only as to his *Sufferings*, but likewiſe as to the very *kind*, and *manner* of thoſe Sufferings.

And indeed the *Neceſſity* not only of his *Suffering*, but his ſuffering, *thus*, and riſing again the third Day, was ſo great, that the proof of his being the MESSIAH depended upon it. Had it been written, and he not ſuffered: or had he ſuffer'd, and it had not been written; or *laſtly*, had he ſuffered otherwiſe than it had been written, either way they might juſtly have concluded, that this was not *he that ſhou'd come*. The Scriptures were the Standard, to which they were to refer, to ſee what manner of Perſon the MESSIAH ſhou'd be; and if upon Examination they found the *Prediction* and the *Accompliſhment* exactly to agree, had no other Reaſon, but to draw this Inference, This is *of a Truth that Prophet, which ſhould come into the World.*

And

And theſe are what our Saviour appeals to, as the *Criterion*, by which it was to be decided, whether he was the MESSIAH, or no. *Search the Scriptures* ſays He, *for in them ye think ye have eternal Life, and they are They, which teſtifie of me.* Let us compare then the Writings with his Sufferings, and judge according to that Teſtimony, which they, and *they only* give.

Firſt, Of all then his *Sufferings* were foretold in general Terms by the Prophets *Iſaiah* and *Daniel* many Centuries before his BIRTH, *he was cut off out of the Land of the* living, ſays the former. *After threeſcore and two Weeks ſhall Meſſiah* be cut off, ſays the latter.

Secondly, All the Particulars relating to his *Sufferings* were ſo fully *Predicted*, and *Accompliſhed* that there is ſcarce any room or poſſibility of Diſpute, whether they are applicable to *Jeſus*, and *him only*, as appears by the following Compariſons.

PREDICTION.

PREDICTION.	ACCOMPLISHMENT.
If the Pſalmiſt ſays PSALM xli. 9.	The *Evangeliſt* tells us, JOHN xiii. 18.
Perſon *Mine own familiar Friend whom I truſted, which did eat of my Bread hath lift up his heel againſt me.*	*That he was betrayed by one of his twelve ſelect Diſciples, who ſat at meat with him, that the Scripture may be fulfilled which ſaith* he that eateth bread with me hath lift up his heel againſt me.
Zech. xi. 12. *They weigh'd for my Price thirty Pieces of Silver.*	Mat. xxvi. 15. *They covenanted with him for thirty Pieces of Silver.*
Price ib. xiii. *And the Lord ſaid unto me caſt it unto the Potter &c. And I took the thirty Pieces of Silver, and caſt them to the Potter in the Houſe of the Lord.*	ib. xxvii. 9. *Then was fulfilled that which was ſpoken by* Jeremy *the Prophet ſaying, and they took the thirty pieces of Silver, the price of him that was valued, whom they of the Children of* Iſrael *did value, and gave them for the* Potters Field, *as the Lord appointed me.*
Purchaſe	

PRE-

	PREDICTION.	ACCOMPLISHMENT.
His End	Pſal. lxix. 25. *Let his Habitation be deſolate, and let no Man dwell therein.*	Matt. xxvii. 5. *And He departed and went and hanged himſelf.*
The conſequence.	*His Biſhoprick let another take.*	*And the Lot fell upon* Matthias *and he was numbred with the twelve.*
		Matt. xxvi. 31. *It is written ſays Chriſt, I will ſmite the Shepherd,* &c.
The Deſertion of his Diſciples.	Zech. xiii. 7. *Smite the Shepherd, and the Sheep ſhall be ſcattered.*	ib. 56. *But all this was done that the Scriptures of the Prophets might be fulfilled, then all the Diſciples forſook him and fled.*
	Pſal. cxxix. 3. *The Plowers plowed upon my Back: they made long their furrows.*	John xix. 1. *Then* Pilate *took* Jeſus *and ſcourged him.*
	Num. xxi. 9. *Moſes made a Serpent of Braſs, and put it upon a Pole.*	John iii. 14. *As* Moſes *lifted up the Serpent in the Wilderneſs, even ſo muſt the Son of Man be lifted up.*

PREDICTION.

The Prophet Iſaiah ſays liii. 8. *He was taken from Priſon, and from Judgment.*

ib. 12. *He was numbred with the Trangreſſors.*

Pſal. 22. *They pierced my Hands and my Feet.*

ACCOMPLISHMENT.

The Evangeliſts *ſay how he was had from one unjuſt Tribunal to another, firſt to* CAIAPHAS. Matt. xxvi. 57. *Next bound to* PILATE. xxvii. 2. *Afterwards to* HEROD, *thence back again to* PILATE, *Luke* xxiii. 7. ib. 11.

Mark, xv. 28. *And with him they crucify two Thieves, the one on his right hand, the other on his left, and the Scripture was fulfilled which ſaith, and he was number'd with the Trangreſſors.*

John xix. 18. *They crucifyed him. Except I ſhall ſee in his hands the print of the Nails, and put my Fingers into the print of the Nails,* &c. ib. xx. 25.

PREDICTION.	ACCOMPLISHMENT.
ib. 18. *They part my Garments amongſt them, and caſt lots upon my Veſture.*	John xix. 23. *The the Soldiers when th had crucifyed* Jeſu *took his Garments an made four parts to very Soldier a part, an alſo his Coat,* &c. L *us not rent it ſay th but caſt Lots for i whoſe it ſhall be, th the Scripture might fulfilled, which ſaith they parted my Ra ment among them an for my Veſture did th caſt lots.*
Pſal. lxix. 22. *They gave me Gall to Eat, and when I was thirſty they gave me Vinegar to Drink.*	Matt. xxvii. 4. *Th gave him Vinegar drink mingled wit Gall.*
Pſalm xxii. 1. *My God why haſt thou forſaken me.*	ib. 46. *About th ninth Hour cryed* Je ſus, *with a loud Voic* Eli, Eli, lama ſabac thani, *that is to ſay* My God, my God why haſt thou forſa ken me.

PRE

PREDICTION.	ACCOMPLISHMENT.
Numb. ix. 12. *Not a bone broken.*	John xix. 3. *They brake not his Legs that the Scripture might be fulfilled, a Bone of him ſhall not be broken.*
Zech. xii. 10. *They ſhall look on Him whom they pierced.*	ib. 34. *One of the Soldiers with a Spear pierced his Side, another Scripture ſaith they ſhall look on him whom they have pierced.*
Iſaiah liii. 9. *He made his Grave—— with the Rich.*	Matt. xxvii. 59, 60. *There came a Rich man of* ARIMATHEA *named* Joſeph, *&c. when he had taken the Body, &c. laid it in is own Tomb, &c.*
Matt. xii. 40. *As* Jonas *was three Days, and three Nights in the Whale's Belly, ſo ſhall the Son of man be three Days and three Nights in the Heart of the Earth.*	ib. xxviii. 6. *He is not here, but is riſen*

PREDICTION.	ACCOMPLISHMENT.
Iſaiah xvi. 11. *Thou wilt not leave my Soul in Hell, neither wilt thou ſuffer thine Holy One to ſee Corruption.*	Acts ii. 31. *He* (i. e.) DAVID, *ſeeing this before ſpake of the Reſurrection of* CHRIST, *that his Soul was not left in* Hell, *neither his Fleſh did ſee Corruption.*

Did ever two Accounts, at ſo great a diſtance, tally ſo exactly before! *Thus* had it been *written* concerning *Him* many Centuries before his Conception in the Womb, and theſe all were ſo punctually *compleated* in and by *Him*, that they ſeem rather an *Hiſtory* than a *Propheſie*. But theſe, tho' of the utmoſt Conſequence to the point in Hand, our Author paſſes over with the greateſt Indifference, as tho' it matter'd nothing, whether theſe ever had been *written* or *accompliſhed*, or no.

Thus has he made quick Work with *Moſes* and the *Prophets*, whom he has turn'd all out of Doors to a Man; and the Teſtimonies of thoſe Scriptures, to which Chriſt appeals for the Truth of his Meſſiah-ſhip, are given no more heed to than ſo many *prophane, and old Wives Fables*. So that the Complaint, which the Lord exhibits againſt *Ephraim*, by the Mouth of the *Prophet Hoſea*,

Hoſea, may be reaſſum'd and apply'd to our Unbeliever, *I have written unto him the great things of my Law, but they were accounted a Strange thing.* (*a*)

And herein lies the fundamental Error, (*i. e.*) where that of the unbelieving *Jews*, did, *viz.* in his want of ſearching the Scriptures, and yielding his Aſſent to thoſe Teſtimonies, which they had long before given of him, as our Saviour with equal Severity and Juſtice argues againſt them upon the Occaſion, there is *One ſays he, that accuſes you* (i. e.) of Infidelity, *even* Moſes *whom ye truſt. For had ye believed* Moſes, *ye would have believed me, for he wrote of me. But if ye believe not his* WRITINGS, *how ſhall ye believe my* WORDS.

And is not this now a very pretty Gentleman to ſet up for an Aſſerter of the *True Goſpel* of *Jeſus Chriſt?* and what may we not expect at his hands? who either by ſinking one *half* of the ſacred Text upon us, or elſe by putting falſe Gloſſes upon the *whole*, corrupts almoſt every One, which he takes in hand, ſo as to (*b*) *Hedge up the Way of Truth with Thorns, and make a Wall that the Ignorant ſhall not find her Paths.*

To preach the Goſpel of Repentance for the Remiſſion of Sins, and that alone, he

(*a*) Hoſea, viii. 12. (*b*) ib. ii. 6.

tells us is the Goſpel of *Chriſt*, and for proof brings the Text under our preſent Examination, Whereas that tells us, that this Goſpel was none of *his*, unleſs attended with the following Circumſtances (*i. e.*) it was to be preached in *his Name*, who ſuffered, and roſe the third Day from the Dead, as it had been written of Him. *Thus* it had been (*c*) written, and *thus* it behoved him to ſuffer, *&c.* And the Obligation upon him *thus* to ſuffer, *partly* aroſe from its having been *thus* written of him.

And as *Chriſt* in his life time required his Diſciples to ſearch the Scriptures, to have recourſe to their Teſtimony, and to compare their Deſcription of the Meſſiah and his Office, with his own Perſon, and Execution of it; ſo we find him after his Reſurrection referring them thither for further Satisfaction, and reproaching them for want of *Apprehenſion* and *Faith*, in not making a ſuitable *Application* of it to himſelf. *O Fools and ſlow of heart* to believe that the *Prophets* have ſpoken! Ought not *Chriſt* (*i. e.* according to their Writings) to have ſuffered theſe things ταῦτα, theſe very things, which ye have ſeen me ſuffer, and *to enter into his Glory*; to which his Reſurrection was the firſt Step; (*d*) *and beginning at* Moſes, *and all the Pro-*

(*c*) Compare Pſalm xl. 7. with Hebrews x. 5, 7, 8.
(*d*) St. Luke 24, 27.

phets

phets he expounded unto them in all the Scriptures the things concerning himſelf. Thus again juſt before his Aſcenſion into *Heaven*, which was the ſecond ſtep towards his Glory, he calls to their remembrance, what he had told them on that Subject, (*e*) *Theſe are the Words I ſpake unto you, while I was yet with you, that all things muſt be fulfilled, which was written in the Law of* Moſes, *and in the* Prophets, *and in the* Pſalms *concerning me.* (*f*) *Then open'd he their underſtandings, that they might underſtand the Scriptures,* which it ſeems notwithſtanding all his Explications, they were unintelligent of till then. And what were the Scriptures, to which he opened their Underſtandings, but ſuch as related to his Crucifixion, Death, and Reſurrection, as appears from the following Verſe, and he ſaid unto them, (*g*) *thus it is written, and thus it behoved him to ſuffer, and riſe from the dead the third Day. And that Repentance and Remiſſion of Sins ſhould be preached in his Name among all Nations.* So that from the Connection it appears that Repentance and Remiſſion of Sins could not be preached at all, untill *Chriſt* had *firſt* ſuffered, and riſen from the Dead, and then that it could be preached only in his Name, *becauſe* he ſuffered, and roſe again

(*e*) ib. 44. (*f*) ib. 45. (*g*) ib 46.

from the Dead the third Day, as it had been written.

Out of ſo many particulars which the *Evangeliſt* here mentions, how could our Author hit only upon two? and did the reſt eſcape his Obſervation thro' inadvertency, or thro' Deſign? If the former, what need is there, that his Underſtanding be likewiſe opened, that he may underſtand the Scriptures; if the Latter, that his Affections be open'd for the better reception of them.

And either way what a rare Expoſitor of the Scriptures are we likely to have in him, who either does not underſtand them; or bears a deadly hatred to them. But in Truth the Scriptures are with him a mere Noſe of Wax, that muſt be convertible this way or that, juſt as his purpoſe can beſt be ſerv'd; or elſe they are no Scriptures for him. Nay, either they muſt give Evidence for him, or muſt not be admitted into Court at all; but muſt give way to ſomewhat of more weight and Authority, *viz. Thomas Chubb's* Reaſon of Things. This is a method quite contrary to what the Apoſtle proceeded in to convince the *Jews* of their Incredulity. He reaſoned with them it is True, and as it was fit he ſhould; but then he (*a*) *Reaſoned with them out of the Scriptures, opening and alledging, that* Chriſt *muſt needs have ſuffer'd, and ri-*

(*a*) Acts xvii. 2, 3.

ſen

ſen again, and that, This Jeſus *was the* Chriſt. *And* Apollos *in like manner* (b) *mightily convinced the* Jews, *and that publickly, ſhewing by the Scriptures, that* Jeſus *was* Chriſt,

To preach the Goſpel therefore implys ſomewhat more, than what our Author aſſerts it to imply, (*i. e.*) ſomewhat more than Repentance for the Remiſſion of Sins; if our Saviour's own Account of the matter be true, as thoſe other words of *his* quoted by our Author to eſtabliſh his Doctrine upon, more fully evince, if we but compare the Text with the Context. The words are theſe, *viz. Go ye into all the World, and preach the Goſpel to every Creature*, Mark xvi. 15. and contain our Saviours Commiſſion to his *Apoſtles*, and his Inſtruction what Goſpel they were to preach. He had now been riſen from the Dead for ſome time, and had appear'd at ſeveral times, to ſeveral of them, who never could gain Credit from the reſt of the Brethren, to whom they declared this Truth. This made him appear in a more publick manner to the whole Eleven, *as they ſat at meat, and to upbraid them with their unbelief, and hardneſs of heart, becauſe they believed not them, which had ſeen him after he was riſen*; then follows this Charge, *Go ye into all the World, and preach the Goſpel or good News to every Creature.*

(b) Acts xxviii. 28.

What good News, I pray, were they to preach, but what they were juſt then talking of (*i. e.*) that grand Article of his Reſurrection, his only Topick of Diſcourſe to them, whoſe want of Belief of it he now removed by his perſonal appearance among them. So that from hence it appears that the Goſpel or good News there ſpoken of was *This*, that *Chriſt* was riſen, (*a*) and to this he adds, he *that believeth this Goſpel, or good News ſhall be ſaved, but he that believeth not, that good News, ſhall be damned.*

This is *Chriſt*'s own Account of the matter fully and truly repreſented, without adding to it or diminiſhing from it; and therefore may be relied on with ſafety, the other is deliver'd but by halves, and therefore muſt be rejected, as *falſe* and *ſpurious*. Inſomuch that thoſe very Texts of Scripture, upon which he raiſes his Doctrine, taken whole and compleat overthrow it from its very foundation. And indeed ſuch is the peculiar Infelicity of our Author, that whenever he takes any Text of Scripture in hand to defend himſelf with all, he is ſure to cut his fingers with it, before he lays it down; like Children medling with *Edge-tools*, which they have neither Strength, nor ſkill to manage.

(*a*) Mark, xvi. 16.

It

It would be well indeed did the miſchief end, where it begins (*i. e.*) with the unhappy Author of it; and that he wounded no one but himſelf with theſe dangerous Weapons. But theſe he lays about with, ſo wildly and extravagantly, that all the weak, the ignorant, and unguarded, within his reach, are likely to ſhare the ſame Fate with himſelf (*i. e.*) to be wounded, mortally wounded, ſo as to endanger their eternal Salvation. He induſtriouſly miſleads as many as he can from the Paths of Peace, which *Chriſt* has directed us to walk in; and becauſe Repentance is One of thoſe Conditions, without which Sinners cannot expect Remiſſion from GOD; therefore forſooth Repentance is the *only Ground* of *divine Mercy*, and therefore, that "Doctrine, viz. that *Chriſt* hath by "his Sufferings and Death made Satifacti-"on for the Sins of the World, and there-"by merited the Sinners diſcharge from "Condemnation, this Doctrine *Chriſt* did "not preach, and therefore it cannot be "part of his Goſpel, but is directly oppo-"ſite to it and tends to ſubvert it." Both which are ſo notoriouſly *falſe* that they need no Arguments to confute them. Was Repentance the *only Ground* of *divine Mercy*, *Judas Iſcariot* would ſtand as good a chance as the beſt *mere moral-monger* amongſt them all, the righteous Mr. *Chubb* himſelf not excepted.

cepted. *For the Scripture tells us*, then *Judas*, which had betray'd him, when he saw he was condemned, *repented* himself, and not only expres's'd *great Sorrow* and *compunction* of *heart* for his Treachery; but took *shame* to himself openly, by *confessing* his Sin, and making all the *reparation* he possibly could by clearing up the reputation of his injured *Master*, saying, I have sinned in that I have betrayed innocent Blood, and by refunding the Money, which was the *Price* of his iniquity, to the chief *Priests* and *Elders*, of whom he had received it.

So far then he had made several regular advances towards Repentance, and such a Repentance too, as had it been carryed on but a little farther, might have been available with God for him. But two Things were wanting towards making *that* compleat, and those were *Faith* and *Hope* in the Mercies of God thro' the Merit of his Lord and Master, whom his Villany had betrayed; which in the midst of so much Confusion he imagined too great for him to pardon, and therefore he cast down the pieces of Silver, in the *Temple* and went and * hanged himself. Now Mr. CHUBB *professedly disclaims* all *Faith* and *Hope* in that Satisfaction, which *Christ* hath by his *Death* and *Sufferings* made to

* What pity it is, that every Crabb-tree in the Nation, did not bear such Fruit as this occasionally every Year.

God

GOD for the Sins of the World; and ſo far *Judas*, and he are well nigh upon a footing, only in theſe two points He out-ſtrips CHUBB, in that the former *Repented*, and brought again the thirty pieces of Silver; the latter ſtill *perſiſts* in his *Treaſon*; and if the *Papers* have informed us right, receives an annual Penſion for *crucifying the Son of God afreſh, and putting him to open Shame*. For what ſhame can be more open, than to ſtrip him, as he does in all his Writings, of his Merits, Mediation, and Interceſſion: and how indeed ought he to *bluſh*, was he not loſt to all Senſe of *Shame* himſelf, for denying that *Chriſt* did preach this Doctrine, and therefore that it cannot be a part of his Goſpel? whereas he cannot but know the contrary, if he has read the Account of our Saviours eating the Paſſover with his Diſciples, and his *Inſtitution* of the *Lord's Supper* in its ſtead. This was the moſt *ſad ſolemn* Occaſion, which they could ever meet upon, being about to take their *laſt Farewel* of him, before he was to ſuffer ſuch bitter Agonies for their *ſakes*; and therefore that they might fully apprehend the Deſign of his ſufferings, which this *Paſchal Lamb* only *typified*, and *prefigured*, he tells them, in Terms, as clear as poſſible, that it was for none other End, *but to take away Sin by the Sacrifice of himſelf*.

Thus

Thus according to St. *Matthew* xxvi. 27. 28. *He took the Cup, and gave thanks, and gave it to them ſaying, Drink ye all of this for This is my Blood of the New Teſtament, which is ſhed for many for the Remiſſion of Sins.* Thus again, St. *Mark* xiv. 23. *He took the Cup, and when he had given thanks, he gave it to them, and they all drank of it, and He* (JESUS) *ſaid unto them, This is my Blood of the New Teſtament, which is ſhed for many.* Thus again, St. *Luke* xxii. 19, 20. *This is my Body, which is given for you, This do in remembrance of me; likewiſe alſo the Cup after Supper, ſaying, this Cup is the New Teſtament in my Blood, which is ſhed for you.* With what divine harmony and conſent do all three of the *Evangeliſts* agree in recording our Saviours Words, and in aſſerting the ſame thing. One *Evangeliſt* tells us, that our *Saviour* ſaid to his *Diſciples, that his Body is given, and his Blood ſhed for them.* Another *that his Blood was ſhed for many.* A Third, *that it was ſhed for many,* and adds the End of its being ſhed, which the other two omitted, *viz.* for *the Remiſſion of Sins.*

Theſe are our *Saviours* own Words, if there be any thing of Truth in the *Evangeliſts*; and as they ſtand recorded by ſo many witneſſes, cannot poſſibly have eſcaped

the

the Obſervation of our Antagoniſt; but muſt have been as *familiar* to his Eye, as any one Text of Scripture, which he has quoted. (*a*) *In the Mouth of two or three Witneſſes*, ſays our Saviour, *ſhall every word be eſtabliſhed.* Here then we have no leſs than *three* mutually ſupporting, and corroborating each other; who were *Eye* and *Ear* witneſſes of all that *Jeſus* both *did* and *ſaid*; all which moſt conſiſtently affirm that *Jeſus Chriſt* did preach this Doctrine, in their hearing, which *Thomas Chubb* 1700 Years after denys him to have preach'd: Nay, more than that, denys them to have ſaid he preached; tho' nothing more be wanting towards his Confutation, than to refer to the Texts quoted by me, and to ſee whether theſe things be ſo, or not. This then is what I beg every honeſt, ſincere enquirer to do for himſelf (*i. e.*) to ſearch, and ſee with his own Eyes; and not to be argued out of his Senſes by any *little, ſhuffling Pretender* to *Reaſon.* And if upon Examination had they found theſe Words (as they cannot but find them) recorded in ſacred writ, in the plaineſt and moſt intelligible Terms, I doubt not, but that thro' an holy reſentment, they will be

(*a*) Matt. xviii. 16.

ready

ready to break forth in the *Pſamliſt's* Words, and ſay, *what ſhall be done unto thee, O thou falſe* TONGUE? *even mighty and ſharp Arrows, with hot burning Coals.*

SECT. VI.

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THE third, and laſt Article of Mr. CHUBB's *Summary* of the Goſpel *is this*, "that God has appointed a time, in "which he will judge the *World* in *Righteouſ-* "*neſs*, and that he will then call all Men "to an Account for their Actions, and will "acquit or condemn, reward or puniſh in "another *State*, according to their Beha- "viour in this." And this likewiſe is a *Truth* univerſally received by the *Holy Catholick Church*; a *Truth*, which doth ſo much Honour to the Perſon of our Redeemer, that it is placed as one Article in each *Symbol* of our *Faith*; and is of ſo great importance to us, that it is confeſs'd no leſs than three times in our *Morning Service*, on every *Sunday*, and other *Holy Days*. Nay, even that naughty wicked Creature, *Athanaſius* himſelf, whom Mr. *Chubb*, poor Man! cannot abide for the life of him, is more full

full and expreſs on this Article than the other two put together. "Chriſt ſays he, "ſhall come to judge the Quick and Dead, "at whoſe coming all Men ſhall riſe again "with their Bodies, and ſhall give an Ac- "count of their own Works; and they "that have done good, ſhall go into life e- "verlaſting, and they that have done evil, in- "to everlaſting Fire." This is the *Catholick Faith*, and to this the *Evangeliſts*, and *Apoſtles*, and the whole *Church* of *Chriſt* unanimouſly agree. Thus our Saviour himſelf tells us, (*a*) *The Father judgeth no Man, but hath committed all Judgment to the Son.* And the Apoſtle to the *Corinthians* tells us, *We muſt all appear before the Judgment Seat of Chriſt.* Upon theſe, and many other like Authorities we ground our Belief of this important Point. But how it comes to be admitted by *Chubb*, any more than many others, which he denys, that are equally as well ſupported by the ſame Authority, is not a little to be wondered at; eſpecially when the Admiſſion of this alone proves the Truth of many others, which he had deny'd before. So that it is but to give him *Rope* enough, and he will do his own Buſineſs. Be a thing ever ſo great a Truth, when he takes it in hand; it ſhall 'ſcape him hard, but he will make a Lie of it, before he has done with it.

(*a*) John v. 22. 1 Cor. v. 10.

That

That *Chriſt* ſhall come to judge the World is no more true, than that *Chriſt* * *ſuffered, died, roſe from the dead, aſcended into Heaven*, &c. Nay, the Truth of the laſt entirely depends upon the Truth of the preceding Articles. Had not *Chriſt* ſuffered, he had not died, had he not died, he had not riſen from the Dead; had he not riſen, he had not aſcended into Heaven; had he not aſcended, he could not have ſat at the right hand of God; and if he be not now ſitting at the right hand of God, he can never come from thence to be our Judge. *This ſame Jeſus*, ſaid the Angels to the Men of *Galilee*, *which is taken up from you into Heaven, ſhall ſo come in like manner, as ye have ſeen him go into Heaven.* Theſe are as the ſeveral Links, which compoſe the ſame Chain, ſo that upon the breach of one Link, the whole Chain is diſſolv'd.

Liſten then, and attend, ye, that depreciate your Redeemer, and ſet at naught that Satisfaction, which he hath made for Sinners. It is the *Son of Man*, that is appointed to be the *Judge of the Quick and Dead*; it is the *Son of Man*, that is to make his grand appearance in the Clouds, attended by all (*b*) *his holy Angels, and as King, to take his Seat upon the throne of his Glory*; and that

* Vide *Chubb*, page 43. (*a*) Acts i. 11.
(*b*) Matt. xxv. 35.

for this Reaſon, becauſe he is the Son of Man. This is the reaſon, which our Saviour himſelf aſſigns, ſo that we are in no danger of being miſtaken; *the Father hath given to the Son Authority* (c) *to execute Judgment alſo, becauſe he is the Son of Man*, as well as the Son of God. In that ſame Nature, in which he had been *debaſed*, in that ſelf ſame Nature, was he to be *exalted*. He, who was *a Man of Sorrows, and acquainted with Grief*, is now *anointed with the Oyl of Gladneſs, above his Fellows*; he who at his firſt coming *was deſpiſed and rejected of Men*, at his ſecond ſhall be attended with the ſhouts of *all the Holy Angels*. His humiliation was the *Cauſe*, and *Condition* of his Exaltation, and the latter was to be the *reward* of the former. *Ought not Chriſt*, ſays he himſelf, *to have ſuffered theſe Things and to enter into his Glory*. *Firſt* to ſuffer and *then* to enter. So that had he not ſuffered, he had not been glorifyed at all. (d) *We ſee Jeſus*, ſays the Apoſtle to the Hebrews, *Who was made a little lower than the Angels for the ſuffering of Death, crowned with glory and Honour, that he by the Grace of God might taſte Death for every Man.*

Here you have in one ſingle Sentence an Abridgment of the whole *Chriſtian* Scheme. Firſt Chriſt's *abaſement*, he was made a little lower than the Angels by taking our Na-

(c) John v. 27. (d) Luke xxiv. 26. (e) Heb. ii. 9

ture

ture upon him, (*f*) *For verily he took not on him the Nature of Angels, but he took on him the ſeed of* ABRAHAM. *Secondly*, the *approximate End* of his taking this Nature (*i. e.*) for the Suffering of Death, which in his *divine Nature* he could not ſuffer. *Thirdly*, the more *remote End* referring to the *Parties*, for whom he thus ſuffered, *he taſted Death*, not for himſelf, *but for every Man. Fourthly*, the *ultimate End*, the grand motive to all this, that the Grace of God might be thereby diſplay'd, *that he by the Grace of God might taſte Death, &c.* And *Laſtly*, the *Conſequence* of all, Chriſt's *Exaltation*, he was crowned with glory, and honour for executing the *gracious* deſigns of Heaven towards Man.

Had not the *Son of God* been made inferiour to, or lower than the Angels (*i. e. quoad viſum*) when he became Man; *the Son of Man* had never been *made* higher than they, and crowned, as he now is, with glory and honour far above all Principalities and Powers. (*g*) *Unto the Angels* (ſays the Apoſtle) *hath he not put in Subjection the World to come; but to the Son, whom he hath ſet over the Works of his Hands, and hath put all things in Subjection under his Feet.* (*h*) *The God of our Fathers*, ſays Peter, *raiſed up*

(*f*) ib. 16. (*g*) 5, 7, 8. (*h*) Acts v. 30. 31.

Jeſus whom ye ſlew, and hanged on a Tree, Him hath God exalted with his right hand to be a Prince and a Saviour.——(*i*) *And he hath commanded us to preach to the People, that it was He, that was ordained of God to be the judge of Quick and Dead.* And as his being ordain'd to this *high Commiſſion* of it ſelf ſtrongly argues his great *Superiority* over them; ſo the *Manner*, in which he ſhall come to judgment, and the *pompous Solemnity*, with which it ſhall be uſher'd in, ſerve mightily to heighten and aggrandize it. *When the Son of Man ſhall come in his glory, and the holy Angels with him*, Theſe ſhall wait upon him as his * *Satellites*, as body *Guards*, and attendants on their KING; and when he ſhall be ſeated *on the throne of his Glory*, (*a*) *He ſhall ſend his Angels, as his Vaſſals, with a great Sound of a Trumpet, and they ſhall gather together his elect from the four Winds, from one end of Heaven to the other.*

This Doctrine is farther confirm'd to us by the Apoſtle to the *Philippians*, who tells us, (*d*) *That God hath highly exalted* Jeſus

(*i*) ib. x. 42.

* *N. B.* When *Chriſt* ſhall hold this laſt Aſſizes, in the *Clouds*, there will be as wide a Diſtance between *him* and his holy Angels, as between the Judge upon the Bench, and the Trumpeters and Javelin *Men*, that Eſcort his *Perſon*. This I recommend to the *Conſideration* of all my *Readers*, eſpecially *thoſe*, who, from the Frequency of the *Aſſizes* held amongſt them, cannot but form an adæquate Idea of the great Diſproportion between theſe Two.

(*a*) Matt. xxiv. 31. (*d*) Phil. ii. 8, 9.

Chriſt

Chriſt, *and given him a Name above every Name, &c. becauſe he humbled himſelf, and became obedient unto Death, even the Death of the Croſs.* So that he *humbled* himſelf before he was *exalted*; and he was *exalted* for *this* and *no other* Reaſon, but becauſe he *humbled* himſelf *firſt*. He aſcended the *Croſs*, before he did the *Throne*, and the *Crown* of *Thorns* was a *Prelude* to the *Crown* of *Glory*.

Theſe were the Terms ſtipulated to between *Father* and *Son* on either Side, immediately upon the *Fall of Man*; *This* the Agreement between *Party* and *Party*, as it was ſolemnly ratified in the Court of Heaven, in preſence of the *Holy Ghoſt*, as third witneſs to it. (*a*) *For there are three, that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe Three are One.* οὗτοι οἱ τρεῖς ἕν εἰσι, not εἷς one Perſon, but ἕν, One *Ens* or *Being*, teſtifying ἕν one and the ſame thing.

When therefore the Son, in Conſequence of this agreement, had perform'd the Conditions on his part (*i. e.*) had undergone the ſeveral Degrees of his *Abaſement*; the Father was not at Liberty to recede from the Conditions on his part, but was bound by *an* (*b*) *Oath, which he ſware by himſelf*, to reconduct him up the ſeveral Steps of his *Exaltation.* And being thus *exalted* with

(*a*) John v. 7. (*b*) Heb. vi. 13, 17.

the right hand of God, he must there reign, as Prince and Saviour, (*c*) *till he hath put all Enemies under his Feet*, which never will be compleatly done, (*d*) *untill the times of the Restitution of all things, when the* (*e*) *Son of Man shall come in his Glory to reward every Man according to his Works.*

So that *This* was not only a recompence, or remuneration, *that his labour might not be in vain in the Lord*; but moreover was a *Debt*, which Christ demanded as his right. And this was the *Title* upon which he claimed under his Father, as his own Words expressly declare; (*f*) *These words spake Jesus, and lift up his Eyes to Heaven, and said Father the Hour is come, glorifie thy Son, that thy Son also may glorifie thee. I have glorifyed thee on Earth; I have finished the Work which thou gavest me to do. And now O Father glorifie thou me with thine own self, with the Glory, that I had with thee, before the World was.* And according to this Petition he was admitted into the same Glory, *when he ascended up on high* in the presence of so many of his Disciples, and by that miraculous Ascension gave them Earnest of his *coming again in like manner, as they had seen him go into Heaven.*

(*c*) 1 Cor. xv. 25. (*d*) Acts iv. 21. (*e*) Matt. xvi. 17. (*f*) John 17 1, 4, 5.

This

This is to be the *laſt*, and *greateſt* Manifeſtation of his *Glory* (*g*) *when the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the Voice of the Arch-angel, and the Trump of God:* at whoſe Blaſt (*h*) *the Heavens ſhall depart, as a Scrowl, when it is rolled together*, the moſt diſtant regions of Hell ſhall tremble thro' all its Caverns, *the Earth and the (i) Sea ſhall give up their Dead, and all that are in their Graves ſhall hear his Voice and come forth*; to which the whole Hoſt of Men, and Angels, cæleſtial and infernal, *ten thouſand times ten thouſands, and thouſands of thouſands* in the preſence of the *Ancient of Days* ſhall be Witneſſes; ſhall with their Eyes behold the Lamb to come, and take the Book out of the right hand of Him, that ſhall ſit upon the Throne; and with their Ears ſhall hear the four and twenty Elders, proſtrate before the Lamb, to ſing this new Song, ſaying, (*k*) *Thou art worthy to take the Book, and to open the Seals thereof: for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.* He had finiſhed the *Work*, which his Father gave him to do, and then repair'd to his right-hand to receive the *Price*; he was ſlain and had redeemed us to God by his Blood; and

(*g*) 1 Theſſ. iv. 16. (*h*) Rev. vi. 14. (*i*) Rev. xx. 13. (*k*) John v. 28.

therefore was worthy to take the Book, and to open the Seals thereof. And this the *Apoſtle* to the *Romans* briefly ſums up in one Sentence, and aſſigns to be the final cauſe of *Chriſt*'s Death and Reſurrection, *viz. For to this End, Chriſt both Died, and roſe, and revived, that he might be Lord both of the Dead, and Living*,

Thus have I ſhewn, upon what Grounds we profeſs in the *Te Deum*, " we believe " that, Thou, O Chriſt, ſhalt come to be " our *Judge*; becauſe thou hadſt firſt over- " come the ſharpneſs of Death, and now " ſitteſt at the right hand of GOD in the " Glory of the Father, and we pray thee help " thy Servants whom thou haſt redeemed " with thy moſt precious Blood; becauſe we " believe *a priori*, that thou ſhalt come " to be our *Judge*.

But tho' it be a *Truth* abundantly confirm'd in holy Writ, and univerſally received by all faithful Chriſtians, (*l*) *that God will judge the World in righteouſneſs by that Man, whom he hath ordained*, viz, the Man Chriſt Jeſus; yet it ceaſes to be a Truth in the Mouth of *Chubb*, who has deſtroy'd, in *Hypotheſi*, the very Foundation, upon which this Doctrine leans. He has paid him the *Compliment* indeed, and called him *Judge*: but has taken away both his *Qualification*, and *Commiſſion*. He firſt dreſſes him up in a

(*l*) Rev. v. 9.

Purple

Purple Robe, and then ſtrips him, *and caſt lots upon his Veſture*. Mounts him upon the throne of his Glory, that he may *ſpit upon him*, and *revile him* the more conſpicuouſly. For what does he leſs, when he tells you, as he does, "that Jeſus was a *Saviour* of Mankind, no further then he was a *Reformer*?* "What does he leſs, when he tells you, "as to the ſaving Mankind, by the imputed "Righteouſneſs, or the meritorious Sufferings "or the prevailing Interceſſion of Chriſt, "theſe are Doctrines which Chriſt never "taught, and are what Chriſt never pre-"tended to ſave men by." What does he leſs, when he tells you, "It is as much "impoſſible, that the blood of Chriſt, as it "is that the Blood of Bulls, and Goats "ſhould take away Sin." Which impious Aſſertion, if allow'd to be True; I will venture to ſubjoin another of equal Authority, *viz.* it is as much impoſſible for *Jeſus Chriſt* to be the *Judge* of *Quick* and *Dead*, as it is for *Simon Magus* or *Elymas* the *Sorcerer*. Nay, was there no other way, in which he could be a *Saviour* to Mankind, than by *reforming* them; what ſhould hinder *Chubb* from aſſuming to himſelf the Title of *Saviour*; ſeeing that he § profeſſedly ſets up for

* Vide *Chubb*, page 101, 107, 119. The only poſſible Way in which he could be a Saviour, ib. p. 149.

§ Vide Author to his Readers, and Preface to his late Treatiſe on RELIGION.

that

that of a *Reformer?* And who can tell, but what this may be his Drift and Design? Such things, * *we know*, have been; and why may they not be so again? Who would think by that Account, which he gives of Christ in his 8th *Section*, but that he was drawing his own Character, or that of some *favourite* beloved *Brother*. Read it any One, that can with patience, and then tell me, whether there are not too much Grounds for such a Conjecture. *Jesus Christ* was, it seems, and that Mr. *Chubb* will allow him to be, a plain, downright, moral, honest sort of a Man. "In him we have an Example "of a quiet and peaceable *Spirit*," and so on to the End of the *Section*.

But is *This* the Christ, whom he has been here describing, that is *ordained of God*, as the Gospel tells us, to *be the Judge of Quick and Dead?* Or rather is not this a *new Gospel, and a new Christ*, the Creature of that fertile Brain of *his*, that overfloweth, like *Nile*, with Monsters of its own production. Would his holy Life, and Doctrine qualifie him for so high an Office; how many of God's people have there been in the World, both before and since his Days, that would have been as well qualified as He, (*i. e.*) according to this Description of him? Or, would his exercising such patience and resigna-

* Vide Life of *David George*, annex'd to *Ross* his Παντεβεια

"tion

« tion under the ſevereſt Tryals, and « painful Afflictions and perſecutions, give him *Commiſſion* to that Office; what ſhould hinder many *Prophets* under the *Old Teſtament*, and *Apoſtles* and *Martyrs* under the *New*, from putting in as good a *Claim* to it, as He?

(*a*) *Get thee behind me Satan, thou art an Offence unto me, for thou ſavoureſt not the things that be of God, but thoſe that be of Men.* This was our *Saviours* reproof to *Peter*, tho' he had acknowledged him but juſt before to be *Chriſt*, (*b*) *the Son of the Living God*; becauſe he rebuked him, when he ſhew'd unto his Diſciples how that *he muſt go unto* Jeruſalem, *and ſuffer many things of the Elders, and chief Prieſts, and be killed, and raiſed again the third Day.*

It was in vain to acknowledge him to be the Chriſt, and that as ſuch, he was the Son of God, unleſs he aſſented likewiſe to the Neceſſity of his undergoing thoſe Sufferings, which were to Demonſtrate, that he was ſo in fact. This was to call him *Chriſt*, and to *unchriſt* him in the ſame Breath. To deny his ſufferings was to rob him of his Merit; and thereby to with-hold from him *that* Glory, which was to be its reward.

The Son of Mans *Title* to this high Office is founded in his Sufferings alone; but his

(*a*) Matt. xvi. 23. (*b*) ib. 16.

Qualification

Qualification for it consists in his being the *Son of the living God.* Had he not been *thus* entitled, and *thus* qualified, the Father could not, consistently with his own Attributes, *have committed all Judgment to the Son.* The reason why we must *all appear before the Judgment Seat of Christ*, is, that *every work may be brought into Judgment, with every secret thing; that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad.* Hic Labor, hoc opus est.———

And *who* can be *sufficient for these things*, but One endow'd with every *intellectual*, and moral perfection? Infinite Wisdom, and infinite justice must make up a necessary part of his Character: infinite Wisdom to enable him to acquit, or condemn *infallibly*: infinite Justice to incline him to reward, or punish *impartially*. Let me ask Mr. *Chubb* now, whether the most holy Life, or most ignominious Death would furnish any Man with Abilities like these? Or, whether one furnished with Abilities *less* than these, would be qualified for so *great* an Undertaking? (*a*) *Shall not the Judge of all the Earth do right*, was a rational Expostulation, which the Patriarch made with God. And how should He be able to do this, unless he be the great καρδιογνώστης that awful, and tremendous Being, unto whom all hearts be open, all desires known, and from whom no secrets are hid?

(*a*) Gen. xvii. 25.

his

This indeed is the Language in which the *Apoſtles* accoſted him, when they pray'd to him for his Direction in their Choice of a Succeſſor to *Judas* in his Apoſtleſhip, (*b*) σὺ κύριε καρδιογνῶστα πάντων---- *Thou Lord which knoweſt the Hearts of all Men &c.* and again, (*c*) ὁ καρδιογνώστης Θεὸς *God which knoweth the Hearts.* He muſt have eſpied out all our Ways, and have been more converſant with us, than we are with our ſelves; muſt be acquainted not only with our Actions, but with all our hidden ſprings, and motions of Action, or it would be impoſſible for him to determine exactly according to the reſpective Merits or demerits of each, and every one of us. And yet the leaſt *Error* here, or but even *Doubt*, in the minuteſt, as well as greateſt Point; in the knottieſt, as well as in the cleareſt and moſt perſpicuous, would deſtroy all this; would impeach the *Wiſdom* and *Juſtice* both of *God* the *Father*, and *God* the *Son*; the One for judging no better, the other for appointing a Judge, ſo unequal to the Task. To be capable of doubting implys Ignorance, and Uncertainty. So that ſhould he but once heſitate, or be at a loſs, what to do; he might as well judge wrong as right; and if it was poſſible for him to err in *one* Inſtance, he might in *many* or indeed in *all.* The eternal happineſs or miſery of Mankind

(*b*) Acts i. 24. (*c*) ib. xv. 8. would

would be determined rather by *Chance*, than *Choice*. The Innocent might be condemned, and the Guilty acquitted. And verily, what ſure *reward would there be for the righteous*, was it ſuch a God as this, *that judgeth the Earth?* But to ſuppoſe this would be Blaſphemy in the Abſtract. No, *That be far from thee, to do after this manner, to ſlay the righteous with the wicked, and that the righteous ſhould be as the wicked, that be far from thee.* That final Sentence of approbation or rejection, upon which ſo much depends, *come ye Bleſſed, or depart ye Curſed*, cannot be the *Deciſion of a Lot caſt into a Lap*; but muſt be the dictates of unerring Wiſdom, equally attempered with Juſtice and Mercy.

(*d*) *His Word*, at this great and terrible Day, will be *quick and powerful, and ſharper than any two edged Sword, piercing even to the dividing a ſunder of Soul, and Spirit, and of the joints and Marrow, and is a diſcerner of the thoughts, and intents of the heart. Neither is there any Creature, that is not manifeſt in his ſight; but all things are naked, and opened unto the Eyes of him with whom we have to do.* Γυμνὰ naked or ſtript of all covering, as Beaſts are, when excoriated, καὶ * τετραχηλισμένα and laid open by the cutting thro' the *Vertebræ* of the Neck and

(*d*) Heb. iv. 12, 13.

* Vide *Leigh*'s Critica Sacra in Vocem. τραχηλίζομαι

Back

Back; as the Prieſts were wont to ſerve their Sacrifices, for the better inſpection of the Entrails, and other the moſt ſecret, and hidden parts. There can be no defect either in his Underſtanding, or his Will; but Omniſcience will direct his Juſtice, and his Juſtice will execute the Sentence of his Omniſcience. But how ſhould we, ſinful Creatures, dare to approach ſo diſcerning a Judge, who is too quick ſighted for any of our faults to eſcape his knowledge, too juſt to let any paſs with impunity; how ſhould we preſume to lift up our Eyes towards the offended Majeſty of Heaven, did not the Humanity interpoſe between us, and the Divinity, and the Veil of his Mercy ſcreen us from his Juſtice; was not our *Judge* our *Advocate* likewiſe; had he not been *made in all things like unto his Brethren, that he might be a merciful high Prieſt in things pertaining unto God?*

Thus the Captain of our Salvation was made perfect thro' Sufferings, that being firſt entred himſelf, he might *bring with him many Sons unto Glory*; and it was for the Joy that was ſet before him, that he *endured the Croſs, deſpiſed the ſhame, and is now ſet down at the right hand of God.* It was for the ſake, and in certainty of the latter, that he ſubmitted to the former; and the One as naturally ſucceeded the other, as ſeed time and Harveſt

Harveſt. Theſe are *Correlatives* which mutually ſuppoſe, or deſtroy each other, as much as the terms Father, and Son. So that to aſſert, that CHRIST ſhall judge the World, is to aſſert both his humanity and divinity. And we may defie CHUBB, and all his Aſſociates to ſhew, how the *Son of Man* became *entitled* to this high Office, but thro' his *Sufferings*; and how he was *qualified* for the Diſcharge of it, but thro' his *Omniſcience*, as being likewiſe the *Son of God.*

But what has he to do to mention a general Judgment, or to take *his* Name into his Mouth, who is ordain'd to be the Judge? Did he come to the Knowledge of theſe Points by his Reaſon of Things? or is he beholden to Revelation for the Diſcovery? He might have reaſoned, and reaſoned upon it, till the Day of Judgment it ſelf, before *that* alone could have given him any Light into the matter. And indeed he is ſo modeſt *for once*, as to wave this; and the only proof, that he pretends for it at preſent is, from St. Matthew xxv. 31. to the End of the Chapter, *When the Son of Man ſhall come in his Glory, and all his Holy Angels with him, &c. ad finem uſq;* from whence he tells us, here we ſee *Chriſt* has declared that GOD will certainly Judge the World by him, and alſo the Rule by which he ſhall proceed. So that it is to *Chriſt* alone,

alone, and his Declaration recorded by the *Evangeliſt*, that he his indebted for his Information in theſe three Particulars; firſt that God will Judge the World, *Secondly*, that he will do it by the Man *Chriſt Jeſus*, *Thirdly*,* "that he ſhall approve or condemn, "reward or puniſh every Man as he has, or "has not conform'd his Affections, and Acti-"ons to that righteous Law, which is found-"ed in the *Reaſon of things*. Thus the *Reaſon of things* muſt be lugged in again at one End or other, by the moſt *nauſeous Tautology*, that ever grated mortal Ears; and that even in things, where *reaſon* is not at all concern'd.

That there ſhall be a future State of rewards, and Puniſhments is indeed fairly to be deduc'd by *Reaſon*, as from other Arguments ſo eſpecially from *This*, viz, The great inequality of the Diſtributions of Providence in the preſent State. And this, tho' they could arrive at no certainty of it, was in ſome meaſure agreeable to the Sentiments not only of the *Philoſophers* and *wiſe Men*, but of the moſt ignorant alſo, moſt illiterate among the *Heathen*. It was indeed the *Univerſal Voice of Nature*; there ſcarce being any Nation upon Earth, where you could trace the leaſt footſteps of a Deity, ſo rude and uncultivated, but what this Notion prevail'd in likewiſe, and was Coæval with it.

* *Chubb* page 40.

They ſuppos'd, with a very good Face of probability that every Man, immediately after his Deceaſe, was by the infernal Judges conſign'd over, either to a place of Happineſs or Miſery, as a reward of his Vertue, or puniſhment of his Vice. This is no where, that I remember, more finely imagined, or more beautifully deſcribed than in VIRGIL's *Sixth Book of his* ÆNEID, in which he gives us an Account of his *Hero's* deſcent into HELL, and the various Scenes of *Joy* and *Grief*, that occurr'd to him there; and tells us, that as ſoon as the *Ghoſts* had paſt the *Stygian Lake*, juſt within the very Gates of *Hell*.

(a) *Minos*, the ſtrict Inquiſitor appears;
And Lives and Crimes with his * Aſſeſſors hears.
Round, in his Urn, the blended Balls he rolls;
Abſolves the Juſt, and Dooms the guilty Souls.
DRYDEN.

In Conſequence of this Sentence of theirs, whether of *Abſolution* or *Condemnation*, the Parties judged take the forward way by *Fate* ordain'd, till they arrive at a certain place, of which he informs us.

(b) 'Tis here, in different Paths, the Way divides;
The Right to *Pluto*'s golden Palace guides:
The Left to that unhappy Region tends,
Which to the Depth of *Tartarus* deſcends;
The Seat of Night profound, and puniſh'd Fiends.
DRYDEN.

(a) Æneid Lib. 6. *v.* 581. * Æacus *and* Rhadamanthus.
(*b*) ib *v.* 726.

Thus

Thus far they unaſſiſted by *Revelation*. But what was this to a general Judgment all the while? And yet this was as far as the light of Nature, or the force of Reaſon could carry Men. I ſhould be glad to be inform'd now, wherein *Chubb's* Divinity excells *Virgil's*; or wherein the One is a better *Chriſtian* than the other. Why the former grudgingly confeſſes two momentous Truths, which the latter never had it in his power to deny, *viz.* Firſt, (*c*) *That God has appointed a Day* (*i. e.*) one Day, *in which he will judge the World* (*i. e.*) the whole World *in Righteouſneſs*; Secondly, that he will do it by *that Man* (*i. e.*) the Man CHRIST JESUS, *whom he hath ordain'd*; and then improves this mighty advantage, this ſuperiority of Knowledge over him by arguing away, and deſtroying, as far as in him lies, not only the *Means*, but the very *End* of Both.

To what purpoſe elſe is that Inference, which he ſo ſoon after draws, *viz.* "So that "God will judge the World, not becauſe "he has declared in, and by the Goſpel of "*Jeſus Chriſt*, that he will do it; but he "has declared in, and by the Goſpel, that "he will do it, becauſe it is fit and rea-"ſonable, that he ſhould *&c.*" Whereas a

(*c*) Acts 17 31.
N. B. How agreeable is this to our Saviour's Sheep, and Goats, *Matt.* 25. 33.

Modeſt, and humble *Chriſtian* would have argued thus; ſo that we know, that God will judge the World, becauſe he has declared it in, and by the Goſpel of *Jeſus Chriſt*, by which we likewiſe *know*, that it is *He* who is ordain'd of God to be the Judge of *Quick* and *Dead*. *Such Knowledge is too wonderful and excellent for us*, nor could we ever *attain unto it*, without this Declaration. Tell me now therefore *Deep-reaſoning* CHUBB with all thy vaſt profundity of Thought, wherein a *general* judgment is more agreeable to the *moral fitneſs*, and *reaſon of things*, than a *particular* Judgment would be. It is certain that the Honour, and juſtice of God in acquitting or condemning, rewarding or puniſhing in a future State, according to Mens behaviour in this, would be equally as well vindicated by the *one* as the *other*: Both would equally tend to adjuſt, and ſet to rights all the ſeeming Errors of his Providence towards Men. Aſſign me, if thou canſt, without recourſe to *Revelation*, but One ſingle Reaſon, why we muſt all appear together before any Judgment Seat: ſeeing that if every Man, immediately upon his Death, was particularly to be judged, and to receive his due recompence of reward there could be no need of,

Page 41. 42, (a) Pſalm 139. 5.

nor

nor indeed Room for a general Judgment; becauſe the Buſineſs of that great Day, according to this Suppoſition, would be over, and ended before it came. But, if after all it ſhould ſtill ſeem neceſſary for us to appear *together* before *one* judgment Seat, I ſhould be glad yet to be inform'd, further why this grand Appearance muſt be made before the judgment Seat of *Chriſt*, and wherein this likewiſe would be agreeable to his *Reaſon of things*. Theſe are difficulties which the *mere* natural Man could never get over, and yet are attended by others as inſuperable, as *themſelves*.

That there muſt be a general Judgment implys, that there muſt be a general Reſurrection antecedent to it. Let me aſk now whether *Plato* aſſiſted by *Socrates* on the one hand, and *Ariſtotle* on the other, ſome of (the greateſt Maſters of Reaſoning except *Chubb*, that ever were) could by ſearching have found out this? or could that *Prince* of *Philoſophers*, as well as *Orators*, TULLY, who coming after them had the Advantage of all their *Works*, have been able but to have *reaſoned* himſelf into a Belief of it. No, this was what they were ſo far from having any Notion of themſelves, or from yielding any *Credence* to, when told them by others; that (*a*) when *certain Philoſophers of the Epicureans and Stoicks encounter'd Paul*, (*i. e.*) in Diſputation, ſome

(*a*) Acts xvii. 10.

ſaid

ſaid, *what will this Babler ſay?* other ſome, *He ſeemeth to be a ſetter forth of ſtrange Gods; becauſe he preached unto them* JESUS, *and the Reſurrection.* And again, as he preached to the *Athenians* in the *Areopagus* to the ſame purpoſe, *when they heard of the Reſurrection of the Dead, ſome mocked.* And yet this is a Truth how far ſo ever above their reach and comprehenſion, as neceſſary to be acknowledged by all *Chriſtians*, as that there ſhall be a future Judgment; and muſt be allow'd to take place, in the Order of time before it. All Nations muſt be *gathered* before him, e'er He can paſs *Judgment* on all Nations; and *Theſe* muſt neceſſarily *riſe* from the Dead, e'er they can be *gathered* before him? And theſe are points, (*b*) *whereof he hath given Aſſurance unto all Men* (*i. e.*) of our Reſurrection, and *Chriſt's* coming to judgment, *in that he hath raiſed him from the Dead.*

Would one think now, that any Man living, *and He a Man of War from his Youth*, who has challenged and in his own Conceit, ſubdued all the great Defenders of *Chriſtianity*, who has *bound all our Kings in Chains, and our Nobles in Fetters of— BRASS*, could ever have been ſo little upon his Guard, as to allow one Article to be a material Branch of the Goſpel of CHRIST;

(*b*) ib 31.

and

and to deny another, upon which that very Article leans, " to be that Goſpel either " in whole or in part," to his own utter overthrow and downfall? As if the Covering, or Tiling was part of an Edifice; but the Beams, and Supporters had no Relation to it.

I proteſt now, had I been in his place, I would have left out this laſt Article of my *Summary*; nay, rather than fail I would abſolutely deny it, and for my Defence, would immediately have fled to my Old, dernier Reſort *the reaſon of things*; which will ſtand him in as much ſtead here, as in many other Caſes, where he has had reſource to it.

Look ye *Sirs*, I would have ſaid, " it " is true, the Hiſtorian *Matthew* tells us, " that *Chriſt* ſaid ſo, and ſo; but this, if it " be not foiſted in upon him, was only " his * *private Opinion.* He might fancy " indeed, that he heard him ſay it, but it " was a Miſtake, his Ears deceiv'd him. He " did not, I do aſſure you, neither is it " agreeable to *the Reaſon of Things*, that he " ſhould ſay any thing like it. Can you be- " lieve now, that the *Son of Man ſhall come* " *in his Glory, and all his holy Angels with* " *him*; that *He ſhall ſit upon the Throne of his* " *Glory*, and *that before him ſhall be gathered*

* page 46, 47, et alibi

" *all Nations, to be doom'd by him to everlaſt-*
" *ing Puniſhment, or life Eternal, accordin*
" *to the Antecedent fitneſs or unfitneſs,* whic
" he ſhall diſcern in the Perſon, judged
" But I tell you, Nay. This Office require
" ſuch Abilities for the Diſcharge of it, a
" the *Son of Man* cannot be inveſted with
" therefore is He not appointed to i
" neither did he ſay, that He is.
" it credible, that the *Son of Man* ſhou
" be *Lord*, and *King*, yea and that in th
" Kingdom of Heaven? But I tell yo
" Nay, This would be to uſurp upon, an
" dethrone the Father, who is the S
" Lord and King in his own Dominion
" or at leaſt to admit a Colleague upo
" the Throne with him, neither of whic
" is agreeable to the reaſon of Things
" therefore neither of them can be tru
" whatever this Hiſtorian might ſay, o
" *ſwear* to the contrary."

And would not this now be a very pret Method of bringing Matters to an hopef Iſſue; a fine eaſie way of ſolving our Doub and ending all our Religious Controverſi at Once? And yet *This* is what our Auth might be allow'd to proceed in, without a greater *Impeachment* either of his *Modeſty Veracity*, than by ſaying, that *Chriſt* d not preach this Doctrine, *viz.* * that H by his Sufferings and Death hath made S tisfaction for the Sins of the World. F

* page 36.

at this Rate it ſignifies nothing, what the Writers of the Goſpel *affirm*, or *deny*, over and over, tho' in the ſtrongeſt and cleareſt *Terms* poſſible: he may *deny* what they *affirm*, and *affirm*, what they *deny*, juſt as it ſquares with his reaſon of things; and yet call it, *The true Goſpel of Jeſus Chriſt aſſerted.* Tho' if what He aſſerts, be true; of Courſe what They aſſert, muſt be falſe.

Tho' in the former part of his fifth *Section* he pretends to no other Proof, that *God* has appointed a time, *in which he will judge the World in Righteouſneſs*, than our Saviour's aſſurance and declaration, as recorded by St. *Matthew*; yet to let you ſee, how little that *weighs* with him, he tells you in another place, that if the Certainty of a future Judgment could not be diſcovered by reaſon, then much leſs could it be done by a *Divine Revelation.* So that GOD it ſeems has it not in his power to communicate the Knowledge of Himſelf, or his purpoſes to his Creatures, in what manner he thinks fit, or in one way more *effectually* than in another. An Aſſertion, which ſavours horribly of *Blaſphemy* and *Brimſtone!* and at the ſame time is *falſe*, and *groundleſs*, as it is *black*, and *impious.* Are there not, I would fain know, Degrees of Evidence; and Degrees of certainty ariſing from that *Evidence.* The higheſt Degree of Evidence therefore muſt beget

get the higheſt Degree of Certainty. The Teſtimony of GOD is the higheſt Degree of Evidence, *ergo*, the Teſtimony of GOD muſt beget the higheſt degree of Certainty. That which is alone infallible, is the higheſt degree of Evidence, but the Teſtimony of GOD is alone infallible, therefore the Teſtimony of GOD is the higheſt degree of Evidence. A future Judgment is aſcertain'd by the Teſtimony of GOD, *Ergo* A future Judgment is attended with the higheſt Degree of Certainty. The certainty of a future Judgment therefore is as great as it poſſibly can be, whether it were diſcoverable by reaſon or no; becauſe every *greater* comprehends the *leſs*; And that, which is attended with the *higheſt degree* of *certainty*, can admit of no other Proof to make it *more Certain*,

* The *Certainty* of a future *Judgment* can no more be diſcovered from *Natural Principles*, than the *certainty* that there is a GOD.

But the certainty that there is a GOD, is ſtronger from his perſonal and viſible appearance to Man, than it can be from any Deductions from *Natural Principles*, *ergo* likewiſe the certainty of a future Judgment. The *One* at beſt can be but *moral certainty*, the other is no leſs than *Infallibility*, than *Demonſtration*, than *Knowledge*. I am, for ought

* *N. B.* This Propoſition I take to be Self-evident, becauſe the former depends upon the latter.

I

I know, at this time as firmly perſuaded of the Truth of this *Propoſition*, viz. there is a *God*, as I am of the Truth of my own *Exiſtence*. But ſhould GOD call to me, as he did to *Moſes*, out of the *Burning-Buſh*, and I ſhould *ſee* that great Sight, that the *Buſh* was not burnt, and *hear* him declaring himſelf to be the *God* of my *Father*, the *God* of *Abraham*, the *God* of *Iſaac*, and the *God* of *Jacob*, I ſhould be *ſenſibly convinc'd* of the Truth of that, which I but believ'd before; the *Evidence* would be irreſiſtible; *Faith* would be loſt in *Certainty*, nor would it be *in my power* afterwards to entertain the leaſt Doubt or Scruple whether there was ſuch a *Being*, or no.

Thus again, ſhould it pleaſe the *Son of Man* for the Converſion of THOMAS CHUBB, to appear to him in that miraculous manner, in which he did to *Paul*, with a great light darting ſuddenly from Heaven upon him, which by the Efflux of its Glory ſhould ſtrike him to the Ground blind, and he ſhould hear a Voice iſſuing forth, and ſaying, *Thomas, Thomas, why perſecuteſt thou me?——I am Jeſus, whom thou perſecuteſt*, the future *Judge of Quick and Dead*; Would not ſuch a Divine Revelation beget in him an *higher* Degree of *certainty*, that there will be a future Judgment, than the longeſt *Chain of reaſoning* from *Natural Principles*, and

and the cleareſt Inferences, and Concluſions drawn from thence? *

Should it be objected here, that I am gone off from the point in hand, and that the queſtion between us proceeds not upon *immediate*, but *mediate* Revelation, which is all, that we have at preſent; I reply, that That alters the Caſe very little. All Revelation was immediate at firſt to the Perſons, to whom that Revelation was made, whether by Inſpiration, or any other way. It is eaſie by a reflex Act of the mind to trace it back to the very point of time, in which it actually did happen, and we may be there preſent with them, as it were Eye-witneſſes; Nay by the help of Imagination, unheated by *Enthuſiaſm*, we may in a manner ſubſtitute our ſelves in the Room of the perſon, or perſons, to whom the Revelation was firſt made, and thereby make *Faith* ſupply the place of *Viſion*. So that let it but appear to be a Divine Revelation at ever ſo great a Diſtance; tho' the *Proofs* of it to me are ſupported only by *moral Evidence*, and therefore can reach no higher than *moral Certainty*; yet as ſoon as it has gain'd

* *N. B.* I only ask this Queſtion here, becauſe I would not take it upon me to Anſwer for him in the Affirmative. When people have run ſuch lengths in Infidelity, they ſeldom know where to Stop. One cannot ſay, what Evidence would be ſufficient to work their Conviction. *If they hear not* CHRIST and his APOSTLES, *neither will they be perſuaded tho' One roſe from the Dead.* Tho, it be hard, it is not impoſſible *to kick againſt the Pricks.*

my

my Aſſent, ſo far as to acknowledge it to be *Divine*; I have thereby eſtabliſhed, and ſet up a Rule with my ſelf, which like MOSES his *Serpent* muſt ſwallow up all the reſt; a rule, which muſt preſide over, conduct, and regulate all my after reaſonings, and diſputations; which will be either *True* or *Falſe*, according as they *do*, or *do not* ſquare with this Rule; ſeeing that *This*, *ex ſuppoſito*, muſt be infallible, whereas all others not only *may*, but often *do* fail.

If it be retorted here, that I cannot come at this Rule, without the Exerciſe of my Reaſon: it is agreed. Neither could I without the mediation of my Senſes. But that at the ſame time proves the *fallacy* and *Sophiſtry* of his Argumentation. Was not Man a *rational* Creature, he would not be what he is. Was he either a *Stock* or a *Stone*, *Reaſon* and *Revelation* would affect him both alike; the moſt *ſimple* and moſt *obvious* Truths would be equally as incomprehenſible, as the moſt *perplex'd*, moſt *occult*, and *myſterious*. And yet how eaſie a matter wou'd it be for that Almighty *Being*, who is *Anima Mundi*, the Soul of the Univerſe, who call'd the World from a State of *Non-entity* to that of *Exiſtence*, to breath into one of theſe * inanimate Bodies the Breath of life, to faſhion

* Matt. iii. 9. God is able out of theſe Stones to raiſe up Children unto *Abraham*.

it

it into Man within and without, and by the Inſpiration of his holy Spirit to acquaint him in an Inſtant with his *Original Scheme*, and all his *purpoſes*, from the beginning to the final period of things. It would be no more uncommon, or præternatural for a *Statue* to commence *locomotive* all at once, to walk, to dance, or the like, than for *Quadrupeds* to talk articulately with an human like Voice, to be able to lay down *Premiſes*, and draw *Concluſions*. And yet as ſoon as it ſhall pleaſe the great *Creator* of all things to ſet the Organs of Speech at Liberty, even that heavy *dull Animal* an (*a*) *Aſs* ſhall turn Diſputant, and correct his MASTER; nor would the mighty *Chubb* himſelf, had he been there, have been able to have ſtood before him.

What a Pother then is here kept with Reaſon and Reaſon? as if Man, becauſe he is *rational*, was therefore *Omniſcient:* or that *Omniſcience* could not acquaint a *rational Creature* with ſome divine *Truths*, which with all his *reaſoning* Powers he could never have attain'd unto. If ſo, farewel to all Revelation, *immediate*, as well as *mediate*; which, upon this ſuppoſition, muſt not only be unneceſſary, but indeed trifling and impertinent. Seeing that the *End* and *Deſign* of it, which is *Inſtruction* would be fruſtrated by *Anticipation*; ſo that there could not be in Nature ſuch a thing as a *Divine Revelation*; unleſs perchance

(*a*) Numbers xxiii. 28.

that

that ſhould be ſaid to be *revealed*, which we knew much better, before that pretended *Revelation* was made. A Revelation *this* well-worthy our doughty Author; fit to make a part of, and to be bundled up with his *True-Goſpel*.

For as *this* received its Name of Goſpel, or *Good News* from its containing nothing New, nothing but what Mankind was acquainted with for above two thouſand Years before: ſo *That* was called a *Divine Revelation* for a Reaſon as extraordinary, *viz.* Becauſe in it juſt nothing at all is revealed. If the certainty of a future Judgment is leſs diſcoverable by Revelation, than it is by Reaſon, and the *latter* leads us up to that certainty, without the Interpoſition of the *former*; the Buſineſs of *Revelation* is done before it comes. That *weaker* Degree of Evidence, which comes *after*, can add nothing of Proof to that *ſtronger* Degree of Evidence, which went *before*; or *make that*, which I am *already* certain of, *more* certain. But *this* is inverting the Nature of Things, is to diſgrace *Revelation*, that he may cry up *Reaſon*, and to dreſs up the *One* in the gaudy Plumes, of which he has robb'd the *other*. There is in ſhort no ſuch thing as the *Certainty* of a *future Judgment* to be attain'd by *Reaſon*. The *Proofs* of it from *thence* are only *preſumptive*; and therefore can reach no higher than *Probability*: but the Proofs, which we have from

from *Revelation*, are *positive*, which leads us to *Certainty*, to *Infallibility*. So that after all his *artful* and *fine-spun* Disputation, he might as well say, that if the certainty of a future Judgment could not be discovered by the *Senses*, much less could it be done by a divine *Revelation*; as assert the same of *Reason*. Because the *Senses* are the *Scouts* of * Intelligence to the Understanding. Was it not for *them* we shall want even *simple Apprehension*; and our *Reason* of course must not only want *Materials* to work upon; but in reality must cease to be.

But supposing for Once, what is not to be supposed, that the certainty of a future Judgment is *less* discoverable by Revelation, than it is by Reason; yet unless he can prove the Certainty of such a future Judgment by *Reason*, as we are ascertain'd of by *Revelation*, all his Arguments drop to the Ground, like shafts that have spent their force, without Execution. The *Certainty* of *any* kind of future Judgment must depend upon the certainty of the *Immortality* of the *Soul*; as that of a *general* Judgment depends upon the *Resurrection* of the Body. Now how finely soever the *Philosophers*, and *wise Men* among the *Heathens* might reason

* An *Aliquid fuit in Intellectu, quod non fuit prius in Sensu?* is as trite a question as any in the Schools; and held always in the *Negative*, unless in the Case of *Inspiration*.

of

from natural Principles upon the *former*; yet all their Disquisitions terminated rather in *Hope*, than in *Certainty*, in *Conjecture*, and *Belief*, rather than in *Knowledge*. Clouds and thick Darkness benighted their Understandings, so that they had but a faint and imperfect Ken into futurity; till Revelation, like the Sun, arose, and dispers'd them; *and Life and Immortality were brought to light by the Gospel.*

But supposing once more to oblige him, that the *Heathens* by *Reason* could arrive at as great a Certainty of the *Immortality* of the *Soul*, as *Christians can*, and *do* from *Revelation*; yet unless he can prove from thence likewise the *Resurrection* of the *Dead*, the appointment of *One* Day of Judgment for *all* Men, together with CHRIST's *Designation* to the Office of *Judge*, which, as has been seen already, it is impossible for him to do; it is plain he has said nothing at all to the point in hand; because he has been talking of One thing, and we of another.

Even *Plato*, who of all the *Heathens*, * if he might be called an *Heathen*, reasoned most solidly on the *immortality* of the

* *Quid enim aliud est* PLATO, *quam* MOSES *Atticissans.* He was called the *Athenian* MOSES from the similitude of his Doctrine with that of the *Old Testament*; which it is highly probable, he got acquainted with, when he travelled into ÆGYPT for the sake of acquiring knowledge, and instruction in all good *Literature*.

Soul, and a *future Judgment* in *Conſequence* of it, could get no farther than a Belief of thoſe points, how ſtrong ſoever that Belief was. This I think appears from that Paſſage of *Theodorets*, quoted by a learned * Prelate of our Church to this purpoſe, *viz.* Οὕτως ἀκριβῶς ἐπίστευεν ὁ Πλάτων εἶναι τὰ ἐν ἅιδου κρίσεις, ſo firmly did PLATO *believe*, that there are Judgments in *Hell*, or in the lower Regions. By the *Plural* κρίσεις Judgments, ſhewing, what he believed (*i. e.*) ſeveral Judgments, to every Man a particular Judgment, by ἐν ἅιδου ſignifying the *Seat* of thoſe Judgments, *viz.* that they were to be in *Hell*, as it is generally tranſlated. This then was his *Belief*, and but his *Belief*, and yet was he miſtaken in both, if the Account we have from *Revelation* be true, which in oppoſition to this *plurality* of judgments, aſſigns but *One* Day of judgment for *all* Men; and inſtead of its being in *Hell*, tells us, it ſhall be in the *Clouds*, and in the *Air*. *For this we ſay unto you by the Word of the Lord* (ſays PAUL)---- (*b*) *The Lord himſelf ſhall deſcend from Heaven*---- (*c*) *And the Dead in Chriſt ſhall riſe firſt, then we, which are alive, and remain, ſhall be caught up together with them in the Clouds, to meet the Lord in the Air.* It was by *the*

* *Biſhop* PEARSON on the CREED, page 296.
(*a*) 1 Theſſ. iv. 15. (*b*) 16, (*c*) 17.

word

word of the Lord (*i. e.*) from *Revelation*, and not from *Reaſon*, that St. *Paul*, as he here confeſſes, was enabled to acquaint the *Theſſalonians* with theſe particulars relating to a *future Judgment*: and if theſe ſublime Truths were not diſcoverable, from *natural Principles*, either to the wiſeſt of the *Heathens*, or to *this* the greateſt of the *Apoſtles*, we may well defie this WHIFFLER to prove, "that if the *Certainty* of a *future judgment*, "(*i. e*) *ſuch* a *future judgment*, as *Chriſtians* "are acquainted with, could not be diſco-"vered by *Reaſon*, much *leſs* could it by a "Divine Revelation." In vain therefore *Thomas* haſt *thou bent thy Bow and ſhot forth thine Arrows even bitter words*: In vain indeed; becauſe like a *blind Archer*, thou haſt not only miſt, but quite miſtaken the Mark, againſt which thou haſt emptyed all thy *Quiver*. Thou haſt diſplay'd thine *Impotence*, and thy *Malice* together by thy fruitleſs attempts to ſupplant all *revealed* RELIGION; whichwill ſtand its ground unſhaken, *maugre* all thy puny Efforts; *neither ſhall the Gates of Hell it ſelf be able to prevail againſt Her.*

But whom haſt thou reproached, and blaſphemed? and againſt whom thou haſt exalted thy voice, and lift up thine Eyes on high? Even againſt the Holy One of Iſrael. *Behold therefore the virgin the Daughter of* Zion *hath*

2 Kings xix. 22. 21.

deſpiſed thee, and laughed thee to Scorn, the Daughter of Jeruſalem *hath ſhaken her head at thee. Becauſe thy rage againſt me, and thy Tumult is come up into mine Ears, thus ſaith the Lord, I will put my hook in thy Noſe, and my Bridle in thy Lips, and I will turn thee back by the way, by the which thou cameſt.*

Nor does he at all mend the matter, when he tells us further, that this judgment is to "be conſidered, not as an *Arbitrary* Inſtitu-"tion, or a particular appointment of God "in theſe latter Ages, but as part of the "*Original Scheme* of Providence, when "this World was firſt called into *Being.*" For the latter part of this may be *True*, and yet the former entirely *Falſe*. This judgment may be, and doubtleſs was, a part of the *Original Scheme* of *Providence*, and yet that *whole Scheme* may be an *Arbitrary* Inſtitution. Either then this Inſtitution was *Arbitrary*, or it was *Neceſſary*: if *Arbitrary*, then it *might be*, or *might not be* according to the *Arbitrement*, or *Determination* of the *divine Will:* if *neceſſary*, then God was *bound*, that it ſhould be *ſo*, and it could not *poſſibly* be *otherwiſe*. But it ſeems, it was not *Arbitrary*, for this notable Reaſon, becauſe a part of the *Original*

[a] Kings xix. 29.

Scheme;

Scheme; therefore it muſt be *neceſſary* and unavoidable.

What a poor limited God muſt this be of his now, from whom he has taken that *freedom* of *Agency*, which he claims himſelf? a God, that can neither *do*, nor *forbear*, but as he is urg'd by *Fate*, and conſtrain'd by *Neceſſity*. Let me aſk Mr. *Chubb* now, whether GOD was obliged to call this World into being at all, or no? *Had he*, or *had* he *not* a liberty to chooſe, whether he *would*, or would *not* create it? All his Determinations which regard to this World after he had created it, muſt either be *Arbitrary*, or *neceſſary*, according to that *Liberty*, or *Neceſſity* with which he acted in creating it. But, I believe, it will be allow'd that GOD was under *no Neceſſity* of creating the World; that it was an *Act* of the divine pleaſure, merely *Arbitrary*; from whence it follows that this judgment likewiſe muſt be conſidered as an *Arbitrary* Inſtitution; tho' a part of the *Original Scheme* of *Providence*. And this, with ſubmiſſion, I think the word *Scheme* it ſelf implys, according to its moſt natural, and moſt uſual Signification. Known to God doubtleſs are all his ways from the Beginning. Eternity with him is but as a *punctum ſtans*, one continued, everlaſting *now*. Nothing with regard to him *is future, or contingent, who calleth things that are not*

as tho' they were. Grant then, that this *future Judgment* is to be conſidered as a part of the *Original Scheme of Providence* (as our Author argues) " from what CHRIST " ſaith of that Kingdom, which the righ- " teous ſhall inherit, *viz.* that it was (*a*) " *prepared for them from the Foundation of* " *the World:*" Yet as it is but *a part* of that *Original Scheme*, he would have done mighty well, to have inform'd us of *One other part* of that *Original Scheme*, which is as *neceſſary* for a *Chriſtian* to know, and equally as *Evident*, from Scripture. The *Scheme of Providence* was not concerted by *Halves*, (*i. e*) *one part now*, and another *anon*; but as *infinite Wiſdom* looks at once to its *End* in view; ſo at the ſame time it appoints the *means* that ſhall *bring* it about. Thus when GOD prepared a Kingdom for the righteous to *inherit*, he ordain'd *how* they ſhould become entitled to ſuch an *Inheritance*; (*i. e.*) they were to be admitted as *joint-Heirs* with CHRIST, *thro' the blood of the Lamb* (*b*) *ſlain from the Foundation of the World.* Both theſe bear the *ſame Date*, you ſee, the *One* as the *End*, the *Other* as the *Means.* Both parts of the *Original Scheme* of Providence, *before the Earth, or the World were made*, concerted together by Infinite Wiſdom, *according to the Eternal purpoſe*,

(*a*) Matt. xxi, 34. (*b*) Rev. xiii. 8. (*c*) Epheſ. iii. 11.

which

which he purpoſed in Chriſt Jeſus our Lord. This is the faithful *Witneſs, the firſt begotten of the Dead, and the Prince of the Kings of the Earth, who loved us and waſhed us from our Sins in his own Blood, and hath made us Kings, and Prieſts unto God.* Obſerve but the Connection, and the Dependance the *one* has upon the *other*. *Firſt*, he waſhed us from our Sins in his *own* blood (the greateſt token of his Love towards us) and *then* made us Kings and Prieſts unto God. *Firſt* he prepared a Kingdom for the righteous; and then prepared the righteous for *that* Kingdom.

So that whether we argue *upwards*, or *downwards*, from his *Abaſement* to his *Exaltation*; or from his *Exaltation* to his *Abaſement*, the Amount will be much the ſame; the ſuppoſal of the One *neceſſarily* includes the Other, either as its *Antecedent*, or *Conſequent*,

Theſe are the *Notices*, which we have from *Revelation*, concerning the Circumſtances of a future Judgment; theſe, the Diſcoveries made, and declared *in* and *by* the Goſpel of *Jeſus Chriſt*. The particulars of which, as by the Light of Nature, and the Strength of Reaſon, Man could not poſſibly have any apprehenſion of, much leſs would he have been able to have diſcerned the *fitneſs*, and *reaſonableneſs* of ſuch a Judg-

ment, or that God *originally* purpoſed ſo to do. For, if the moſt *ſtudious*, and *inquiſitive* of all Mankind, who have ranſack'd the *whole Cabinet of Nature*, and whoſe *Succeſs* in making *Diſcoveries* has been equal to the *Diligence* of their *Search*, could not with all their Sagacity, and Penetration explore this *One* great Truth, viz. the * Reſurrection of the Body: How ſhould they attain to that *higher* degree of *Knowledge*, the *certainty* of a *general Judgment*, and the Deſignation of the Office of *Judge* to the MAN *Chriſt Jeſus*, Both which depend upon the former as its *Antecedent* and muſt inevitably drop without it. If the *Points* themſelves are not diſcoverable by Reaſon; much leſs can the *moral fitneſs* of thoſe *Points* be diſcovered. But that which ſeems incredible from *natural Principles*, becomes undeniable from CHRIST's *Declaration*. We not only Learn from thence the ὅτι, that it ſhall be ſo, but likewiſe the διότι, the Grand WHY it ſhall be ſo: And that ſame Mouth, which tells us, (*a*) that *the Father hath committed all Judgment to the Son*, aſſigns this weighty Reaſon for it in the ſame Breath, viz. (*b*) *That all men may honour the Son even as they honour the Father*.

* The Reſurrection of the Dead is ſo far from being accountable for, from *natural Principles*, that it ſeems directly contrary, and repugnant to any ſuch *Principles*.

(*a*) Rev. i. 5, 6.

(*b*) John v. 22. (*c*) 22.

THE

THIS then I do averr, and inſiſt upon to be the *only End and Deſign*, why God has appointed one general Day of Judgment, namely to the intent, that all Tongues, and People, and Nations being gathered before the Son of Man into one mighty HOST, might at once be Witneſſes to his great *Exaltation*, when he ſhall ſit upon the Throne of his Glory, and all his holy Angels with him; that all Men in the ſight of Angels, and of one another, might join together in Adoration, and Aſtoniſhment to pay the *Son* that ſupream honour, which they pay the Father: that he, who was *unjuſtly* condemned on *Earth*, might be the *juſt Judge* of all men in *Heaven*, *might make all his Foes* (*i. e*) his falſe Accuſers, his corrupt *Judge*, all *Blaſphemers* of his honour, *his Footſtool:* that Salvation and Strength, and the Kingdom of our God, and the power of his CHRIST might be diſplay'd in this moſt viſible, and triumphant manner; *that the Accuſer of our Brethren, who accuſed them before our God Day and Night*, (*i. e.*) the Devil and his Angels with all their *reprobate Crew*, might be *caſt down* into an unfathomable *Abyſs* of endleſs miſery, horror and deſpair, *where the Worm never dieth, and the Fire is not quenched*; and *they, that overcame him by the blood of the Lamb*, and *by the word of their Teſtimony*, All that have been

been *faithful unto Death*, either by *confeſſing* him, or *ſuffering* for him before Men, ſhall receive from him, and with him a Crown of Life, an immarceſſible Crown of Glory, and Honour, and immortality. That both the *Righteous*, and the *Wicked* might together acknowledge his amazing Goodneſs, and Love, and condeſcenſion to Mankind, in ſubmitting to ſuch hardſhips *himſelf* for their ſakes, and in offering *them* ſuch gracious Terms of Salvation and Acceptance, which the *One* with the greateſt Tranſports of *Joy* and *Gratitude* ſhall have laid hold of, and the *other* with the bittereſt Anguiſh of Heart, and Confuſion of Face ſhall have rejected; when they ſhall *unite* in confeſſing the Equity and Juſtice of the Sentence pronounced upon them, tho' *Theſe ſhall go away into everlaſting puniſhment, and Thoſe into life eternal.*

This I ſay, is the *only End*, and *Deſign*, according to the Goſpel account, why there ſhall be *one* Day of Judgment for *all* Men: So that had it not been for the ſake of *Chriſts* publick reception of this Honour, as Judge, by way of Amends for all his ſhame, and reproach here below, there *never* had been any *Reſurrection* of the *Dead*, *never* any ſuch appointment as a *general Judgment* at all. Seeing that the Ends of Providence, as obſerv'd already, would be anſwered

anſwered as well without it, as with it; that the *Juſtice* of God in rewarding the righteous, and puniſhing the wicked would be cleared up, as well by a *particular*, as by an *univerſal Judgment*.

And now indeed the *Clouds* are vaniſhed, and the *Proſpect* brightens, and *clears* up before us. *Revelation* has drawn aſide the Curtain, and given us a view into thoſe things, which the naked Eye of Reaſon, with all its *Acumen*, could never in the leaſt have penetrated into. We now ſee plainly by the help of this, how highly *fit*, and *agreeable* it is to the *Reaſon of Things* (*i. e.*) according to the *Chriſtian Syſtem*, both that there ſhould be a *general Judgment*, and that *Chriſt Jeſus* ſhould be appointed to be our *Judge*. *Firſt*, with reſpect to *God the Father*, as a *Vindication* of his *Juſtice* and *Veracity* in diſcharge of the *Covenant*, that he made, and the *Oath* which he ſware unto his Son, viz. *that he would crown him with glory and honour for the Suffering of Death*. *Secondly*, with regard to *God the Son*, who by performing his part of the *Covenant* (*i. e.*) thus ſuffering of Death, became entitled to this glory and honour as his *reward*, which he had agreed with the Father for, and which he had ſo *dearly* earn'd. And *Laſtly*, with regard to the parties to be judged,

judged, viz. *every Man, for whom he had thus taſted Death*, over whom this gave him a Right, as Judge, to preſide. And as theſe Diſcoveries from Revelation were were deſign'd on the *one* hand to fill us with a juſt Senſe of that high honour, and dignity, to which he is NOW in his *human Nature* advanc'd, and of that great Debt of Gratitude, which is due from us to him: ſo was it on the *other* hand to inſpire us with an humble *hope*, and *Confidence* againſt that great Day, when we conſider, that *He*, who is to be the *Judge* of all *Fleſh*, was once cloath'd with that *Fleſh*, which he is to *judge*, is one capable of being (*a*) *touch'd with a feeling of our Infirmities*; and that He is *exalted* to be a *Prince*, that he might be our *Saviour*.

(b) *Worthy is the Lamb, that was ſlain to receive power, and riches, and Wiſdom, and ſtrength, and honour, and bleſſing. And every Creature, which is in Heaven, and on the Earth, and under the Earth, and ſuch as are under the SEA, and all that are in them, ſhall ſay, Bleſſing and Glory and Power be unto him, that ſitteth upon the Throne, And unto the Lamb for ever, and ever.*

Hear us there therefore, *Sweet JESU*, in that Hour of thy Triumph, when all the Sons of Men, ſhall be gathered before

(*a*) Heb. iv. 15. (*b*) Rev, v. 12. 13.

thy

thy Tribunal, and trembling await their Sentence either of Acquitment or Condemnation from thy righteous Mouth: Hear us, and of thine own rich Mercies acquit us, not weighing our Merits but pardoning our Offences: *spare us good Lord*, spare thy People whom thou hast redeemed with thy most precious Blood, in the Hour of Death, and in the Day of Judgment, *good Lord deliver us.*

SECT.

SECT. VII.

HAVING ſhewn in the preceding SECTIONS, that what our Author *aſſerts* to be the Goſpel of *Jeſus Chriſt*, is *not* that Goſpel, which he preached, nor which it behoved him to preach; but that it is utterly *inconſiſtent* with it, and *deſtructive* of it; I now beg leave to ſhew, that what he *denys* to be the Goſpel of *Jeſus Chriſt*, *is* ſtrictly and properly *that* Goſpel.

FIRST then, he tells us, "that the "Goſpel of Jeſus Chriſt is not an Hiſtori-"cal Account of Matters of Facts. As "thus. Chriſt ſuffered, died, roſe from the "Dead, aſcended into Heaven, &c." Now tho' *This*, in many parts of this Treatiſe, eſpecially in the *Firſt*, *Fifth*, *and Sixth Sections*, as been already ſo fully confuted, as to need no other Confutation: Yet becauſe what has been ſaid upon that Head, has been ſaid only *en paſſant*, and not by way of an *immediate reply*; and ſo may be over-look'd

look'd thro' *inadvertency* by *ſome*, or ſet aſide for *inſufficiency* by *others*; I ſhall here give it a *particular* and *diſtinct* conſideration, and draw into *one View*, what has been, or or may be advanc'd on this ſide of the queſtion, that ſo the Reader, at a ſingle glance, may be able to diſcern, that the Goſpel of Jeſus Chriſt, taken in the *whole*, is *an Hiſtorical Account of Matters* of *Fact*, and that all the *particulars* relating to Him, from his *Conception* to his *Coming to Judgment* inclusively, are ſo many *Parts* of that Goſpel.

And this I hope I ſhall be able to ſucceed in the better, becauſe the word Goſpel it ſelf in its *primary* ſignification imports no leſs than this; nor did our Saviour, nor his Evangeliſts, nor his Apoſtles, nor the Church of Chriſt, from its Foundation to the preſent time, underſtand it, or uſe it in any other Senſe, (*i. e.*) excluſive *of*, or in Oppoſition *to* this.

Firſt, for the Word * Goſpel it ſelf, which is of *Saxon Original*, being deriv'd from a *Noun ſignifying God* or *Good*, and *Spellian*, to tell or relate, q. d. God's relation, or good ſaying, and anſwers to Ευαγγελιον in *Greek*, which imports *good News* or *good Tidings*. I appeal now to any Man of *Common Senſe*, whether thoſe Articles, which he mentions, *viz.* that Chriſt ſuffered, died, roſe from the

* *Vid. Bailey's* Dictionarium Britannicum.

Dead,

Dead, aſcended into Heaven, &c. were not Articles of *News* to as many as had *heard nothing* of them before; and if they are allow'd to be Articles of *News*, whether they are not likewiſe Articles of *good News*, as to the *Matter*, or *Contents* of them, to as many as underſtand them, or have any *Concerns* with them. That Chriſt *died* was *News*, but that *he died for our Sins*, was *good News*: it was likewiſe *News*, ſtrange *News*, that *Chriſt roſe from the Dead*; but *good News* it was to us, that he *roſe for our Juſtification*. This *is a faithful Saying, and worthy of all Acceptation, that* Chriſt Jeſus *came into the World* (by his Death and Reſurrection) *to ſave Sinners*. Let us exemplifie this for once by way of Elucidation in a Caſe, tho' vaſtly ſhort of it, yet that comes the neareſt to it, and we ſhall ſoon ſee the Truth of this.

Suppoſe then a whole Province of *Traytors* and *Rebels*, who had riſen up in *Arms* againſt their *Lawful Sovereign*, to be reduc'd and brought under by his ſuperiour Force, and to be immur'd by him in noiſome and filthy *Dungeons*, till the *Sentence* of *Death*, under which they juſtly groan'd, was about to be executed upon them; and that juſt at the *very Inſtant* a *reprieve* ſhould arrive, under his MAJESTIE's *Sign Manual*, obtain'd by his *only Son*, *the Heir apparent* to his *Throne*, on laying down his *own* life, as a *ranſom* for

for theirs, by which not only their *Sentence* was *revok'd*, but they were totally *pardoned*, ſet at full *Liberty*, *reſtored* to all their *forfeited* Privileges and Poſſeſſions, and were moreover taken into *favour*, and advanc'd to great places of *Truſt*, *Honour*, and *Emolument* about his *Royal Perſon* upon Condition of *renouncing* their *Arms* for the future, and *returning* to their former *Submiſſion* and *Obedience*, would not *theſe* be ſo many Articles of *News* ſurprizingly *good* and *joyful* to every individual *Wretch*, to whom they *related*, and were included within the *Benefit* of the *Act*? And is not this a True State of the Caſe between *God*, and his ſinful Creature *Man*, according to the Account, which the *Evangeliſts* give us, (*i. e.*) as far as we have drawn, or *That* can poſſibly admit a Parallel? And if it be ſo, as undeniably it is, I ſhould be glad to be inform'd, which was the *good News* to theſe poor Wretches, the arrival of a *Reprieve* from the Sovereign obtain'd by this Commutation of his *Son's life*, as an Equivalent for his *Subjects*; or their *freſh* Obligation to return to their Obedience, which was no more than they ow'd to him before. A *direct* anſwer to this *queſtion* will determine the *Controverſie*; becauſe the former is an Account of a *Fact*, the latter in its own nature exactly correſponds with, and is to be ſolv'd into a

Doctrinal Propoſition. What then could tempt this Man, to deny theſe important Articles of *News* to be the *Goſpel*; either in whole or in part? when in reality it is made up of, and conſiſts of nothing elſe. Why that is not ſo very great a Secret, but what may, with a little attention, be diſcovered. You muſt know then, that if *theſe* be allow'd to be Articles of *good News*, they muſt be ſo either as an *End*, or as *Means* to that *End*. But they cannot be allow'd to be ſo as an *End*; therefore they muſt be as *Means* to that *End*. And what is that *good End*, which theſe *good Means* muſt conduce to, but the Salvation of Man? Should *theſe* therefore be allow'd to be *this Goſpel*, either in whole or in part, he muſt of neceſſity eſtabliſh the *Mediatorial Syſtem* by that Conceſſion; and down comes all that *Airy Building* of his to the Ground, which, tottering as it is, he has been endeavouring to Support, at the Expence of every thing valuable in this Life, (*i. e.*) every thing which is either *Sacred* or *Solemn*.

But if none of this *Hiſtorical Account of Facts* makes a part of the Goſpel of *Jeſus Chriſt*, why did our Opponent chooſe to Inſtance *firſt* with his *Sufferings* and *Death*? Did he *ſuffer* before he was *conceiv'd*? Or did his *Death* precede his *Birth*. Why did he not *begin* with his *Entrance* into Life

Life, rather than with his *Exit* out of it? Not without deſign you may be ſure, and that a deep One, *viz.* to amuſe his *Readers*, and lead them off upon a falſe *Scent*. He was loath to remind them of that joyful *Salutation* of the Angel GABRIEL's to his Mother MARY upon his Conception, *Hail! thou that art highly favoured, the Lord is with thee; bleſſed art thou among Women*; much leſs could he bear the thoughts of the miraculous manner of his Conception, (*i. e.*) by the *Holy Ghoſt's* impregnating the Womb of *a Virgin immaculate*, and that *the Holy Thing that was to be Born of Her was to be called the Son of God*. But more eſpecially was he cautious how he deny'd the *Birth* of Chriſt to be *part* of his Goſpel, becauſe he eſpied an *Angel of the Lord ſtanding in the Way, for an Adverſary againſt him*, with his Sword ready drawn to demand Satisfaction, for ſo groſs an Affront, as that of giving him the Lie. Ἰδὲ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην *Behold*, ſays He, *I bring you the Goſpel, or glad Tydings of great Joy, which ſhall be unto all People, for unto you is* B O R N &c. *A Saviour which is Chriſt the* LORD. Here you ſee, the *Birth* of Chriſt is matter of *great and univerſal Joy*; is not only ſet forth as a *part* of that Goſpel, or *glad Tidings*; but as the *whole* of it in *Epitome*, as containing in it, and comprehending un-

der it, every thing elſe, which was to follow from thence, in due Order and Succeſſion of time. The *Birth* of Chriſt therefore being as much *Hiſtorical*, as the Account of any other particular *Fact*, or Circumſtance relating to him, and this being prov'd by the Teſtimony of an Angel to be the Goſpel in *Epitome*, it follows undeniably from thence, that all thoſe particulars, which he has inſtanc'd in, as thus, Chriſt ſuffer'd, died, &c. are *parts* or *parcels* of that Goſpel, ſo that of Courſe it muſt be an *Hiſtorical Account of matters Fact.*

And as this appears to be the *primary*, and immediate ſignification of the word Goſpel it ſelf, by denying of which our Author excludes from it thoſe very *Ideas*, of which it is preciſely complicated, or compounded; ſo neither did our *Saviour*, nor his *Evangeliſts*, nor his *Apoſtles* uſe it, or underſtand it in any other Senſe (*i. e.*) excluſive *of*, or in Oppoſition *to* this.

The firſt place (I think) in which we meet the word Goſpel, as proceeding out of our *Saviour's* Mouth, is *St. Luke* iv. 18. When entering into the *Synagogue* of *Nazareth*, on the *Sabbath Day* he ſtood up for to read. *And there was delivered unto him the Book of the Prophet* Eſaias, *And when he had open'd the Book, he found the place, where it was written, The Spirit of the Lord*

Lord is upon me, becauſe he hath appointed me to preach the Goſpel to the poor &c. *To preach the* * *acceptable Year of the Lord.*

Now the *Evangeliſts* St. *Matthew*, and St. *Mark*, in paſſages exactly parallel with this, tell us, what that Goſpel was, which *Chriſt* preached in this place: The former tell us, (*a*) *Jeſus went about all* Galilee, *teaching in their Synagogues, and preaching the Goſpel of the Kingdom*; the latter tells us, (*b*) *now after that* John *was put in Priſon* Jeſus *came into* Galilee, *preaching the Goſpel of the Kingdom of God, and ſaying the time is fulfilled, and the Kingdom of God is at Hand, repent ye, and believe the Goſpel.*

The *Goſpel* then, which he preached was the *Goſpel of the Kingdom of God*, and the *Goſpel* which they were to believe, was, that *this Kingdom of God was at Hand.* But what are we to underſtand by the Kingdom of God in this place, but the *Coming* of the *Meſſiah*, and the *Evangelical Diſpenſation* under him, who was to eſtabliſh this *Kingdom of God* in the World; in Oppoſition to the *Kingdom of Satan*, whoſe Empire, † as we have already ſeen, at that time extended very wide, at leaſt over all the *Gentile World.* Him therefore was he to *dethrone*,

* Referring to the Year of Jubilee, which ſee Leviticus xxv. 8. to the 18. incluſive.

(*a*) Matt. iv. 23. (*b*) Mark i. 14, 15.

† Sect. I.

by * expelling him from thoſe *Temples*, which he had *uſurp'd* from their *rightful Sovereign*, the living God; was to ſtrike all his Oracles *dumb*, the great *means* of ſupporting his *Credit* with his *Votaries*; and moreover was to caſt him out of thoſe *living Temples*, the Bodies of Men, into many of which he had *perſonally* entered and exerciz'd his *Dominion* with the moſt *inſolent*, and *ſportive* Cruelty. *For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the Devil.* This was the Taſk reſerved for *Emmanuel* (i. e.) *God with us*, or *God manifeſt in the Fleſh.* And this was what he did in a great variety of Inſtances, in the ſight of many, in ſo miraculous a manner, *that all the people were amazed and ſaid, is not this the Son of David*, &c. upon which our Saviour makes this Inference, by way of Application to himſelf, *If I caſt out Devils by the Spirit of God, then the Kingdom of God is come unto you*, Matth. xii. 28.

This then was that *Goſpel*, which Chriſt preached (*i. e.*) the *Goſpel of the Kingdom of God*, which ſometimes is called *ſimply* the Goſpel, as Mark xvi. 15. *preach the Goſpel to every Creature*; ſometimes it is called *Indefinitely* the *Goſpel of the Kingdom*, as Matth. ix. 35. *Jeſus went about all the Cities and Villages, teaching in their Syna-*

* I ſaw Satan like lightning falling from Heaven.

dom

gogues, and preaching the Goſpel of the Kingdom, at another time it is called *Explicitly* the *Kingdom of Heaven,* as Matth. iv. 17. from that time Jeſus *began to preach, and to ſay, repent for the Kingdom of Heaven is at Hand.* And *Laſtly,* as here, comprehending all the reſt, St. Mark tells us, *after that* John *was put in Priſon,* Jeſus *came into* Galilee *preaching the Goſpel of the Kingdom of God.*

And as this was that Goſpel, which he preached himſelf; ſo was it *That,* which he commiſſioned, and ſent out his Diſciples to preach. Thus St. Matthew tells us (*a*) *when he had called unto him his twelve Diſciples, he commanded them ſaying, as ye go; preach, ſaying, the Kingdom of Heaven is at Hand.*

To the ſame purpoſe St. Luke, (*b*) *Then he called his twelve Diſciples together, and he ſent them to preach the Kingdom of God.* This was what they receiv'd their commiſſion to *do,* and this was what they accordingly *did* as the ſame *Evangeliſt* tells us, (*c*) and *they departed ſays he, and went through the Towns, preaching the Goſpel.*

To preach the Goſpel therefore, and to preach the Kingdom of God, was with our Saviour, and the Sacred Penmen *Synonymous Terms,* by which was to be under-

(*a*) Matt. x. 1. 5, 7. (*b*) Cap. ix. 1, 2. (*c*) v. 6.

ſtood in *general*, the preaching the *glad Tydings* of a *Meſſiah*, together with his *Miniſtration*, and *Accompliſhment* of the ſeveral *Predictions* concerning him, as appears yet *more expreſsly* from our Saviour's Words, (*c*) *The Law, and the Prophets were until* John: *Since that the* * *Kingdom of God, or Goſpel is preached*; alluding to that doctrine of the *Baptiſt* when he came preaching in the Wilderneſs, and ſaying, (*d*) *repent Ye: for the Kingdom of Heaven is at Hand.*

And here by the way, let it be obſerv'd, that not only an *Hiſtorical Account* of all the *Acts* of *Chriſt*, or a *Narrative* of thoſe *Tranſactions*, which happen'd in the courſe of his *Miniſtration*, and the Execution of his *Office*, taken *collectively* is called the Goſpel; but ſometimes *one particular* Fact of more than *ordinary Note, and Importance*, is called by our Saviour himſelf *the Goſpel*. This appears plainly from that Paſſage of St. Mark before quoted, § in the very Commiſſion, which he gave to his Diſciples, viz. *Go Ye into all the World and preach the Goſpel unto every Creature.* Where, as the Angel had before called his *BIRTH*, the *Goſpel*; our Saviour calls his *RESURRECTION* the

Ib. 16. 16.

* *N. B.* This was not a Kingdom of Doctrinal Propoſitions.

(*d*) Matt. iii. 2.

§ 5.

Goſpel,

Goſpel, which is his revification, or a Kind of ſecond *Birth*; and is here called by him the Goſpel κατ' ἐξοχήν, by way of pre-eminence, as containing the *grand* Article of *good news*, glad Tidings of great Joy, not only to his preſent Diſciples, but likewiſe to all future Believers, to whom *Repentance and Remiſſion of Sins ſhould be preached in his Name, who ſuffered, and roſe again the third Day from the Dead.* When MARY MAGDALEN, and the other *Mary*, drawn by a *Pious Curioſity*; went to ſee the *place where the Lord lay*, and were told by the Angel, whom they met there, *He is not here, he is riſen*, they departed quickly from the *Sepulchre* with *Fear* and *great Joy*. Theſe added, as it were, *Wings* to their *Feet*, and haſten'd them to communicate this piece of *good News* to the reſt of the Diſciples, who receiv'd it from their Mouths with equal ſurprize, diffidence, and gladneſs. But when they were convinc'd by the Teſtimony of their Senſes, that He, that ſame Perſon, *the Delight of their Eyes*, whom but juſt before they had ſeen treated with ſo much Cruelty and Contempt, and at length to have given up the Ghoſt under their Tortures was reſtored to them *alive*, *ſafe*, and *unhurt*, as tho' he had never felt the *Nails*, or the *Spear*, after he had lain three Days in the Grave, who can *expreſs*, or but *conceive*

ceive the greatneſs of their Joy, that is unacquainted with that heart-rending Sorrow, and Concern of theirs for him, whilſt under ſuch bitter Agonies on the Croſs, and that Gloomineſs and Deſpair, which they underwent, during his Confinement in the Grave. It was *This*, which made his Sufferings and Death matter of *good news*, which in itſelf was the moſt *Tragick*, the moſt *woeful*, and *affecting* Scene, that ever reach'd the *Eyes*, or the *Hearts* of Mortals. In *vain* had our Saviour been *conceived*, and *born* of *a Virgin*: in *vain* had he *ſuffered*, and *died*, had he not *roſe* again from the *Dead*.

As Chriſt had undertaken to pay the *price* of Man's *Redemption*, and to lay down his Life for the *Purchaſe*; ſo he engaged at the ſame time to riſe again in three Days, to ſhew his *Solvency*, or that he was able to pay an *Equivalent* to God for us. (*a*) *Deſtroy this Temple*, ſays he, *and in three Days I will raiſe it up* — (*b*) *But he ſpake of the Temple of his Body.* Theſe were the words, which he ſpake unto his Diſciples, while he was yet in *Galilee*, ſaying, (*c*) *the Son of Man muſt be delivered into the Hands of Sinful men, and be crucified, and the Third Day riſe again.* The *two former* of theſe they had already ſeen executed upon Him; ſo that nothing was wanting, but a

(*a*) John ii. 19. (*b*) 21 (*c*) Luke xxiv. 7- ib 21.

Com-

Completion of the *Laſt*, to confirm both his *Veracity*, and *Ability* in diſcharging his *Engagement*. *We truſted, ſaid the two Diſciples on their way to* Emmaus, *that it had been He, which ſhould have redeemed* Iſrael; *and beſides all this, to Day is the third day*, ſince *theſe things were done*. "As tho' they had ſaid; "This is the Time, on which he ap-"pointed to riſe, and confirm us in our Be-"lief of him; this is the Touchſtone, or "Trial of the Truth of all, that he has ſpo-"ken to us. It is a thing indeed in its *own* "Nature not only *incredible*, but even *im-poſſible*; but notwithſtanding he has ſtak'd "his *Credit* with us upon the performance "of it. As therefore on the one hand, ſhould "He fail of that performance, we muſt "with ſhame renounce him, as a *Deceiver* "*of the people:* ſo on the other hand ſhould "he perform it, muſt we joyfully acknow-"ledge him, to be the *Redeemer of Iſrael.*" It was abſolutely neceſſary therefore that Chriſt ſhould riſe the third Day, as it had been written, and not before; but for far different Ends to what our Author has aſſign'd, *viz.* to fulfill the Scriptures, make good his promiſes, ſtrengthen the Faith of his Diſciples, and convince them beyond a poſſibility of Doubt, that he had actually diſcharg'd the Debt, which he undertook to pay. Theſe were the ſeveral Ends, which Chriſt was to-

to anſwer by his Reſurrection, at the appointed time from the Grave, before he could commiſſion, and ſend out his Diſciples *to preach the Goſpel to every Creature.* Nay there had been in reality no Goſpel at all, had not the *glad Tidings of great Joy,* which were brought at his *Birth,* been confirm'd and *illuſtrated* by thoſe greater of his *Reſurrection.*

The Reſurrection of Chriſt therefore being a point of ſo great a Conſequence, that the whole *Efficacy* of his *Birth, Life, Sufferings* and *Death* entirely depends upon it, may be very well called, as it is here, the Goſpel, by way of *Emphaſis.* And this the *Primitive Chriſtians* had ſo true a Senſe of, that upon the Feaſt of *Eaſter* it was cuſtomary with them to accoſt each other with *this* Salutation of *Joy* and *Gladneſs,* viz. *Chriſt is riſen.* And indeed this was not only matter of preſent Joy to our Saviours immediate Diſciples and Followers; but even the bare Proſpect of it, at a Thouſand Years diſtance, made DAVID break out into Raptures about it. (a) *Therefore* (ſays he) *did my Heart rejoice, and my Tongue was glad, moreover alſo my Fleſh ſhall reſt in hope, Becauſe thou wilt not leave my Soul in Hell, neither wilt thou ſuffer thine Holy One to ſee Corruption. Which* (St. Peter ſays) *he being*

(a) Pſalm xiv. 9.

a Prophet, and (b) *ſeeing this before, ſpake of the Reſurrection of Chriſt*, &c.

Nay this is a point of ſo great Conſequence, ſo neceſſary to be inculcated *on*, and firmly believed *by* every Proſelite to Chriſtianity, that upon a Vacancy in the Apoſtolate from whence *Judas* by trangreſſion fell, the Eleven were under an indiſpenſable Obligation of adding One to the Number to fill it up; for what reaſon St. *Peter* upon the Occaſion tells us; (c) *Wherefore of theſe men, which have accompanied with us all the time, the Lord Jeſus went in, and out among us, beginning at the Baptiſm of* John, *unto that ſame day, that he was taken up from us muſt,* ΔΕΙ, *one be ordained to be a witneſs with us of his Reſurrection.*

It was their Buſineſs by their Lord's ſpecial command, and Appointment to preach (d) *Repentance, and Remiſſion of Sins in his Name, who ſuffered, and roſe from the Dead the third Day*, which they, and they only, were well qualified to preach up, and atteſt to others, for the reaſon, which he aſſigns, (e) *And ye are witneſſes of theſe things.* So that no One could be admitted to take part of this Miniſtry, as an Apoſtle, that had not attended on him from the time of his taking upon him the Character of the *Meſſiah*, to the

(b) Acts ii. 30, 31. Ib. i. 21, 22. (c) Luke xxiv. 47, (d) 48. (e) iv. 53.

time

time of his Aſcenſion into Heaven, that had not ſeen, and heard every thing, which Jeſus both *did*, and *taught*; and was thereby enabled to diſcover, whether all things, which were *written in the Law of* Moſes, *and in the* Prophets, *and in the* Pſalms *concerning him, were fulfilled in*, and *by* him or not: no one as an *Apoſtle* could preach *Repentance* and *Remiſſion* of *Sins* in his *Name*, who was not able, upon his own perſonal knowledge, to atteſt the Truth of his Sufferings upon the Croſs, and his Reſurrection from the Grave in three Days.

This was the Doctrine, which they were commiſſioned to preach, and *this* was, what they every where did preach at all times, and upon all Occaſions. And *This* Doctrine it was, which was moſt *effectual* towards bringing over ſo many to the Faith; *becauſe* (*f*) *with great power gave the Apoſtles witneſs of the Reſurrection of the Lord Jeſus.*

Thus, out of * many Inſtances to mention but one; when *Cornelius* warned from God by an Holy Angel, ſent for *Peter* into his Houſe to hear words of him, and called together his Kinſmen and near Friends for that purpoſe, the Apoſtle, being firſt ſatisfy'd for *what intent they had ſent for him*, (*g*) *opened his Mouth and ſaid, of a Truth*, &c. *We are witneſſes of all things, which He*

(*f*) Acts x. from v. 34, to v. 44.
* Acts ii. 32. 3, 15, ib. 4, 10. ib. &c.

(Jeſus

(Jeſus Chriſt) *did, in the Land of the* Jews, *and in* Jeruſalem, *whom they ſlew and hanged on a Tree: Him God raiſed up the third day* &c. Is it credible now, that St. *Peter*, who was ſummoned by a Viſion from Heaven for no other End, but to preach the Goſpel to this *devout Heathen*, and *to tell* (*a*) *him words, whereby he, and all his Houſe ſhould be ſaved*, ſhould immediately upon his coming, preach up the Sufferings and Reſurrection of Chriſt to Him, had they not been *eſſential parts* of that Goſpel? Or can it be imagined, that God would have given his Approbation of *Peter's* Sermon in ſo ſolemn a manner as he did, (*i. e.*) by the immediate effuſion of the *Holy Ghoſt*, had not *Peter*, as he was requeſted, Let all there *preſent before God*, hear from him *all thoſe things which were commanded him of God?* For, (*b*) *While* Peter *yet ſpake theſe words, the* Holy Ghoſt *fell on all them, which heard the words*, &c.

But indeed to put it beyond all Controverſie (was ſuch a thing poſſible with our Gain-ſayer) the Apoſtle St. *Paul* in his Sermon at *Antioch*, expreſsly declares the Reſurrection to be the Goſpel; (*c*) *We declare unto you glad tidings, or the Goſpel.* Ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα, *how that the promiſe, which was made unto the Fathers, God hath fulfilled the ſame unto us their Children, in that*

(*a*) Acts xi. 14. (*b*) x. 44. (*c*) xiii. 32, 33.

he

he hath raiſed up Jeſus *again, as it is alſo written in the ſecond* Pſalm, *thou art my Son, this day have I begotten thee.* And, to ſum up all, the ſame Apoſtle calls our Saviour's *Death* and *Burial* with *other* Cricumſtances relating to him, in as expreſs terms *as*, and Conjunctly *with* his Reſurrection, the Goſpel. (*d*) *Moreover, Brethren* (ſays he) *I declare unto you the Goſpel, which I preached* (Goſpeliz'd) *unto you, which alſo you have received, and wherein ye ſtand; by which alſo ye are ſaved, if ye keep in memory, what I preached* (Goſpeliz'd) *unto you, unleſs ye have believed in vain.* For *I deliver'd unto you firſt of all, that which I alſo received, how that* Chriſt *died for our Sins, according to the Scriptures, and that he was buried, and that he roſe again the third Day, according to the Scriptures, and that he was ſeen of* Cephas (Peter) *then of the twelve* &c. *and laſt of all of me alſo, as one born out of due time* &c. *Therefore, whether it were I, or they, ſo we preach, and ſo ye believed.* This was *that* Goſpel, which Chriſt *firſt*, and *after* him his Apoſtles preached to the World; this is that Goſpel, which every Chriſtian muſt *receive* and *Wherein* he muſt *ſtand*, if he expects *to be ſaved*, by it. So that we may juſtly apply the ſubſequent Verſe with very little variation to our *Pſeudo-*

(*d*) 1 Cor. xv. 1, 2, 3, 4, 5, 8, 11. vid. Greek Teſt.

Evangeliſt

Evangeliſt, and his Diſciples, viz. (*a*) *Now if Chriſt be preached, that he roſe from the Dead, how ſay ſome among you, that his Reſurrection is no part of his Goſpel.*

After ſo full a Confutation, as I humbly conceive this to be, it may, perhaps, be thought ſuperfluous to attempt any thing beyond it; yet becauſe it is a point, upon which ſo much depends, and therefore cannot be too fully cleared up; for the farther corroborating the Arguments foregoing, I ſhall ſhew this to be not only the Senſe of the word Goſpel, with the Goſpel-Writers themſelves; but likewiſe, that they undertook to write their Goſpels, with no other view, or deſign; but that they might be ſo many *Hiſtorical Accounts* of the *Facts* of *Jeſus Chriſt*.

Whoever will give himſelf the Trouble of referring to St. *Luke's* Goſpel, and his Acts of the Apoſtles, and of comparing the preſaces of each of them, one with the other, need not be at a loſs to diſcover this.

In *that* to his Goſpel he tells us, *Foraſmuch as many have taken in hand to ſet forth in Order, a declaration of thoſe Things* (i. e. Facts not Doctrinal Propoſitions) *which are moſt ſurely believed among us* (i. e. to be done by Jeſus Chriſt) *even as they delivered*, or told, *them unto us, which from the beginning were Eye-witneſſes* (i. e. of thoſe FACTS)

(*a*) 1 Cor. xv. 12.

and miniſters of the word: It ſeemed good to me alſo, having had perfect underſtanding of all things from the very firſt to write unto thee in ORDER, moſt excellent THEOPHILUS, (i. e.) according to the Series of Events, *that thou mighteſt know the certainty of thoſe THINGS, wherein thou haſt been inſtructed.* So that, according to the *Evangeliſt's* own Account, his Goſpel was *intended* to be no more, than an *Orderly Declaration* of things relating to *Jeſus*, according to the time, and place &c. in which they occurr'd.

And having, agreeably with this promiſe, given him an *Hiſtorical Account* of *FACTS*, in the Order, and Succeſſion, in which they fell out; he opens his ſecond Treatiſe, or Acts of the Apoſtles, dedicated to the ſame Perſon, with this Introduction viz. *The former Treatiſe*, (i. e.) Goſpel, *have I made of all, that Jeſus began both to do, and to teach*: the former pointing out his *Purpoſe*, the Latter his *Performance*; and both implying at leaſt, that what *Jeſus did*, was as much a *part* of the Goſpel, as what he *Taught*. I ſay at leaſt, becauſe this *teaching* of *his* was as much an *Act*, as any One other thing, which he *did*, any one *Cure* or *Miracle*, which he *Wrought*.

This then is the Senſe, in which St. *Luke us'd*, and *intended* the word Goſpel ſhould be *underſtood*; nor is St. *Mark*, another Goſpel-

writer,

writer, any ways *diſſentient* from him. Thus he opens. (*a*) *The beginning of the* Goſpel of *Jeſus Chriſt the Son of God, as it is written in the Prophets, Behold I ſend my Meſſenger before thy face, &c.* Where it is to be obſerv'd, that as St. *Luke* begins his Goſpel with the Conception, and Birth of *John* the *Baptiſt*, the great Harbinger and Forerunner of Chriſt, *to prepare his way before him*; St. *Mark* begins *his* with his entrance upon that Office, and his actual preparation of his way before him, by *baptizing in the Wilderneſs, and preaching the Baptiſm of Repentance for the Remiſſion of Sins.*

Look now from St. *Luke's* Goſpel to his Acts of the Apoſtles, and tell me, any one, that can, the mighty *Difference* between them. Is not the *Latter* a continuation of the *former*, the one beginning where the other left off, as appears from comparing xxiv. 51. of his Goſpel with the 1. 9. of his *Acts?* The only *Difference* then between them is *this*, the *former* has for its *Subject* the *Acts* of *Jeſus Chriſt*, the *Latter* has the Acts of the Apoſtles only, after his *Aſcenſion*, the various *ſteps* they took, and the *progreſs* they made, in preaching and propagating the Goſpel: So that the Acts of the Apoſtles had been as much Goſpel, as the former, but that they were excluſive of the Acts of

(*a*) Mark i. 1, 2.

CHRIST; except that laſt Act of his, *viz.* his Aſcenſion into Heaven, which appears likewiſe to be Goſpel from its Effect upon the Diſciples, for when, (*a*) *he was parted from them, and carried into Heaven, they worſhipped him, and returned to* Jeruſalem *with* great Joy.

And indeed herein likewiſe lies the only Difference between the *Epiſtles* and *Goſpels*; the *former* for the greateſt part conſiſt of certain Doctrinal Propoſitions according to the mind, and meaning of Chriſt; the *latter* contain *methodical Annals*, or an *Hiſtorical Account* of all things relating to his Perſon, his ſayings, his actions, his ſufferings, with all the various Occurrences of his Life, from his Conception in the Womb, to his Aſcenſion, as aforeſaid. And hence it is, that tho' the Apoſtles *primarily*, and ſince them all the preachers of the Goſpel of a Crucifyed *Jeſus*, according to their ſeveral Ranks and Degrees, may be, in ſome ſort, called *Evangeliſts*; yet we find *that* Name by way of Eminence appropriated *only* to thoſe four of his Diſciples, who wrote the hiſtory of him, excluſive of all the reſt; and that for no other Reaſon, but becauſe theſe *did*, and the others *did not* write ſuch an Hiſtory, or Goſpel.

(*a*) Luke xxiv. 51. 52.

And

And as this was the Senſe, and Acceptation of the Word Goſpel with our Saviour, his Evangeliſts and Apoſtles; ſo likewiſe was it of *the whole Church* of Chriſt, and *all* Eccleſiaſtical Writers, in every Age down to the preſent Times. From whom thoſe Pious and Learned Men, the *Reformers* and *Compilers* of our *Liturgy*, have adopted it into a part of our *Communion-Service*, and directed the Prieſt officiating, in proper time, and place to ſay by way of Preface, the Holy Goſpel is written in the ——Chapter of———beginning at the——Verſe: To which if any One ſhall be pleas'd to refer, and turn them over in their Order, he will find the *Subject* matter of far greater part of them to be, either ſome *Miracle*, or other *notable Fact*, of our Saviour's. And thus the great, good NELSON, than whom few were better acquainted with the Writings of *Antiquity*, to * the paſſage before quoted, adds, "The *Hiſtory* of the *Birth*, *Life*, *Actions*, "*Precepts*, *Promiſes*, *Death*, *Reſurrection* and "*Aſcenſion* of *Chriſt* is that Goſpel, which of "all other Relations we Chriſtians ought to "look upon as *good Tidings*." Thus again, the ſame Author tells Us, that St. *Mark* in "particular, wrote his Goſpel at the Entreaty "of the Converts of *ROME*, who not con-

* Feſtival of St. *Mark*, page 221. page 224.

" tent to have heard St. *Peter* preach, preſſed " St. *Mark* his Diſciple, that he would com- " mit to Writing an *Hiſtorical Account* of " what he had delivered to them; which he " performed with no leſs faithfulneſs, than " brevity, &c, (*i. e.*) in his Goſpel.

I ſhall urge but one thing more on this Head, and that is the Opinion of the *Learned* WHISTON on this Subject; who, notwithſtanding his great Learning, being an Author of no *good Fame* as to his *Orthodoxy*, may perhaps weigh more with Mr *Chubb*, then all the Teſtimonies of *Jeſus Chriſt*, his *Evangeliſts* and *Apoſtles* put together. In his Harmony of the four *Evangeliſts* he lays down *This*, as his firſt Propoſition, *viz.* † The four Goſpels are not *occaſional Memoirs*, but *methodical Annals* of the *Acts* of CHRIST.

What a pity it is now, that ſuch a dear *Ally*, and *Couſin* ſhould here riſe up in Judgment againſt him; and that He ſhould no ſooner open his Mouth, and deny the Goſpel of Jeſus to be an *Hiſtorical Account of matters of Fact*, but preſently the other muſt hit him in the Teeth with a * *flat Contradiction*, and tell him that the four Goſpels (*i. e.*) all the Goſpels of *Jeſus Chriſt*, are *methodical Annals* of the *Acts* of Chriſt;

† Vide ſhort View page 97.

* Luke xi. 18. If Satan alſo be divided againſt himſelf, how ſhall his Kingdom ſtand?

which

which of all Hiſtories are the moſt *exact*, the moſt *minute* and *circumſtantial*.

So that from the genuine *Meaning* of the word Goſpel it ſelf, from the *uſage* of it with our Saviour, his Evangeliſts, and Apoſtles, as well as from Eccleſiaſtical Writers, ſince, *Orthodox*, or *Heretical*, *Enemies*, as well as *Friends*, it appears, that the Goſpel of *Jeſus Chriſt* is an *Hiſtorical Account of matters of Fact*: and that not only the *whole Narrative* is called by that Denomination; but that every *particular Fact*, eſpecially his *Reſurrection* and *Aſcenſion*, containing either in *it ſelf*, or *tendency* ſome Article of *good News*, may be, and juſtly is, called the Goſpel *Synechdochikῶς*, (*i. e.*) as being ſo in part.

This Truth being *thus* eſtabliſhed on its own eternal *Baſis*, the unerring word of GOD, as well as on the moſt Authentick human Teſtimonies; let us now proceed to examine thoſe Reaſons, which our *Opponent* offers *inſtead* of Arguments, to ſupport this *ſtrange Negative* of his.

FIRST, of all then, he tells us, "that "the Goſpel of *Jeſus Chriſt* is not an "*Hiſtorical Account of matters of Fact*. "As thus. Chriſt ſuffered, died, roſe from "the Dead, &c. For this Reaſon; "becauſe theſe are *Hiſtorical Facts*, the "Credibility of which ariſes from the "ſtrength of thoſe Evidences, which are,

" or can be offered in their favour: but " then thoſe Facts are not the Goſpel of Je- " ſus Chriſt, neither in whole nor in part." So that firſt he confounds the Facts, with the *Hiſtorical Account* of thoſe Facts, next calls their Credibility in Queſtion, and laſtly argues that this is not the Goſpel of *Jeſus Chriſt*, becauſe not the Goſpel of Jeſus Chriſt neither in *whole* nor in *part*.

If this may be admitted for Reaſoning, nothing can be rejected for want of it. Suppoſe now he ſhould argue thus; *viz.* The Account we had, that the Duke of MARLBOROUGH had *taken Schellenberg*, *routed* the united Forces of *France* and *Bavaria* at *Hochſted*, with all the *glorious* Acquiſitions made by *that*, and his *other* Victories, was not *good News*; becauſe forſooth theſe were *Hiſtorical Facts*, the Credibility of which ariſes from the ſtrength of thoſe Evidences, which are or can be offered in their Favour; will any Friend to his Country allow that to be ſufficient to prove the Negative? For if the ſtrength of thoſe Evidences be ſuch, that their Credibility is heigthen'd into Certainty; what will he ſay then? were theſe *Hiſtorical Facts* matter of *good News*, or no? or will his ſaying they were not ſo, becauſe they were not ſo, convince any one thinking perſon to the contrary?

And

And yet is it not ſo in the CASE before us, as the very Text of Scripture, which he introduces plainly proves. (*a*) *Go your way*, ſays Chriſt, *and tell* John, *what things ye have ſeen, and heard* &c. What ſtrength of *Evidence* would the Man require, I wonder, to make one of his *Incredulity* allow a thing to be *credible*. Would the *Evidence* of his Senſes be *ſufficient* or no? If not, what would? If it would, the Diſciples of *John* had no leſs proof than that.

They had both *ſeen*, and *heard* the *Certainty* of thoſe things, which they were to make their report of, *how that the Blind ſee, the Lame walk, the Lepers are cleanſed, the deaf hear, the dead are raiſed, to the poor the Goſpel is preached, &c.* That is, they had ſeen the Miracles wrought, and heard the Goſpel preached, and theſe Chriſt offered to them, as *Evidences* of the Divinity of his Miſſion; which needed not, in our Saviours opinion, any other Atteſtation, than that of Eye and Ear-Witneſſes, whatever Men of *evil hearts of unbelief* might require more for their Conviction: and therefore he winds up his Anſwer to *John*, with this Valediction, (*a*) *and bleſſed is he whoſoever is not offended in me, (i. e.)* bleſſed is every one, who upon this Teſtimony of yours ſhall be convinc'd, *that I am He, that ſhould come*;

(*a*) vii. 22, 23.

who,

who, notwithſtanding the *meaneſs* of my appearance, ſhall acknowledge me to be the *Meſſiah*, and in Conſequence of that *ſhall look for no other*.

But why does *Chubb* break off ſo abruptly? why does he end, before our Saviour does? Alas poor Man! he is conſcious to himſelf, that he is not a little *offended* at him; that theſe Miracles, to which our Saviour appeals, as *proofs* of the *Divinity* of his *Miſſion*, have with him no *Weight* at all: and therefore he *excludes* the Bleſſing; becauſe *excluded* from it. For he tells us * elſewhere, that he does not charge himſelf with the proof of thoſe Facts before-mentioned (*i. e.*) whether there were any ſuch Facts or no, "neither does He enter into thoſe Queſti-"ons, *viz*, whether thoſe Facts." (ſuppoſing them to have been wrought) "were a ſtrict "and proper proof of the Divinity of *Chriſt's* "Miſſion," tho' offered by him as ſuch, and as ſuch admitted by the *Baptiſt*; "or "whether, when all things are taken into "the Caſe, they carry with them the higher "degree of Probability, that they were "wrought by the power of God, rather "than the Agency of any other Being." Fie, don't be mealy-mouth'd Man, ſpeak out boldly for once, and ſay the Devil. What a blaſphemous inſinuation is this, found-

* page 52.

ed-

ed upon that precedent of the *Phariſees*, when they ſaw him (*b*) *caſt out a Devil*, that *was Dumb*; and ſome of them ſaid, he *caſteth out Devils, thro' Beelzebub the Prince of the Devils*. A Sin the neareſt, that can be in Guilt to that againſt the *Holy Ghoſt*; ſo that unleſs ſincerely repented of, we have need to fear, and I pray God avert it, that by thus joyning with the (*c*) *Phariſees and Lawyers*, he has *rejected the Counſel of God againſt himſelf, as well as they*.

But what does he mean, when he tells us from hence, "here we ſee, that the Goſpel "was preached to the poor by Chriſt himſelf, "*antecedent* to the tranſactions I now refer "to; and therefore thoſe Facts, or any "Doctrines founded upon them (ſuch as "that of Chriſt's *Satisfaction*, or that of "his *Interceſſion*, or the like) cannot be "part of that Goſpel.

With what face can he aſſert this, Here we ſee &c, Who are we, I pray, that can ſee this? Other peoples Eyes are too weak to diſcern any thing like it, either expreſſed, or implyed: and it would be mighty well in him to point out to us, where it is, that he ſees it.

It is told us there in plain, and ſimple Terms *to the poor the Goſpel is preached*. Is it ſaid, what that Goſpel was, which

(*c*) Luke xi. 14, 15. ib. vii. 30.

Chriſt

Chriſt preached to the poor, or no? If not would any Man of *common Modeſty*, or indeed *any Man beſides himſelf*, take it upon him to ſay, what was, or was not the Goſpel, which he preached, when the ſacred Penman is wholly ſilent about it. Why may not another take it upon him to ſay, that this was the *very Goſpel* which Chriſt preached, at *that time* to the poor, and put Mr. *Chubb* upon proving the *Negative*, if He can.

All, that we can know for certain, muſt be from comparing *This* with parallel Texts; where one *Evangeliſt* being more full, and expreſs than another, *ſupplys* what ſeem'd in him *deficient*, and *enlightens*, that, which was *doubtful*, and *obſcure*. This compariſon we have already made; and from thence it plainly appear'd, that to preach the Goſpel was, to Go, ſaying *the Kingdom of Heaven is at Hand*, or in other Terms *to preach the acceptable* * (or accepted) *Year of the Lord*. This was to be the grand *Jubilee* of *Jubilees*, to Mankind, the great Year of *Redemption* and *Deliverance*, of which the other was only a *Type*, and a *Figure*. To publiſh this was to be the Office of the *Meſſiah*, when he came, as the Prophet *Iſaiah* had deſcribed it, for near ſeven Hundred Years before. (*a*) *The Spirit of the Lord is upon*

* Godwins, *Moſes* and *Aaron* page 167. (*a*) Iſaiah lxi. 1. 2.

me

me, because he hath anointed me to preach glad Tidings to the Meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the Captives, and the opening of the Prison to them that are bound, to proclaim the acceptable Year of the Lord. And this our Saviour upon his reading it in the Synagogue of *Nazareth* immediately apply'd to himself, and said, (*a*) *This Day this Scripture is fulfilled in your Ears.* This then was the *Text*, which he chose to preach upon to the People; and his business from thence was to shew, *how* it was applicable to himself, and in what *manner* it was fulfilled in him, *viz.* That he was the *very* person, there spoken of, upon whom the *Spirit* of the Lord *then* was; that he was the *Christ*, or the *anointed* to preach these good Tidings to the Meek (*i. e.*) healing to the broken-hearted, deliverance to Captives, recovering of sight to the Blind, *&c.* and that what they understood only *literally* of this passage, was to be accomplished by him in a *figurative*, and *spiritual* sense also. And this he made out to them in so *demonstrative* and *convincing* a manner, (*b*) *that all bare witness and wondered at the gracious Words which proceeded out of his Mouth.* What were those gracious Words of his, which so much excited the peoples Wonder? Did he preach

(*a*) Luke iv. 21. (*b*) ib. 22.

the

the Goſpel at that time, or did he not? If not, how was that Scripture, that day, fulfilled in their Ears? This then we have all the probability in the World to ſuppoſe to be the very Goſpel, which he preached at that time to the poor; and that thoſe *Miracles* of his, which they had ſeen, of giving *Eyes* to the *Blind*, *Feet* to the *Lame*, *Ears* to the *Deaf*, and *Life* to the *Dead*, were exhibited to them in *Confirmation* of his Doctrine, and as an *earneſt* of thoſe *mightier* cures, and deliverances, which he was about to work for their *Souls*. So *falſe* is that poſition of his *viz.* here we ſee, that the Goſpel was preached to the poor by Chriſt himſelf *antecedent* to the Tranſactions I now refer to, and if ſo, then the Inference, which he draws from thence, *viz.* therefore thoſe Facts *&c.* cannot be part of that Goſpel, neceſſarily, and of courſe drops with it.

But ſuppoſing, as he ſays, that Chriſt preached the Goſpel, *antecedent* to thoſe Tranſactions, which he there refers to; yet unleſs he can produce a *better reaſon* for excluding the latter, than the *antecedency* of the former, he has produc'd no reaſon at all. How common, nay and how regular a method is it, to begin firſt with the *whole*, and then to proceed to the ſeveral Parts; firſt to lay down the *general*, and then to deſcend

deſcend to particulars. And was it not ſo in the Caſe before us? The Goſpel, as we have already ſeen, was not preached all at once; but our Lord gradually led on his Diſciples from one degree of Knowledge to another. As Chriſt preached to them at different times, ſo likewiſe did he on different Subjects; and yet all his preachings, I hope, were equally as much Goſpel the one as the other, being no ways affected either by their *antecedence* or conſequence. Different as they were, yet did they all agree and aptly join together in one frame like the various Members of the ſame Body, being (*a*) *compacted with that, which every joint ſupplyeth.* (*b*) *For as the Body is one and hath many Members, and all the Members of that one Body being many are one Body, ſo alſo is* the Goſpel of *Chriſt. For the Body is not one Member, but many. If the Foot ſhall ſay, Becauſe I am not the Hand, I am not of the Body, is it therefore not of the Body?* If a *Conſequent* ſhould ſay, becauſe I am not an *Antecedent*, I am *not* of the Goſpel, is it therefore *not* of the Goſpel, *If they were all one Member, where were the Body?* Taken *together* they make *the Body of* the Goſpel of Chriſt, taken *ſeparately* they are the *Members in particular.* What has *Antecedence* or *Conſequence* then to do, where the ſeveral

(*a*) Epheſ. iv. 16. (*b*) 1 Cor. xii. 12. 14, 15, 19.

parts

parts unite in one Body: ſo that *This* cannot be the *better* for going *before*; nor that the *worſe* for coming after. The laſt words which our Saviour ſpake to his Diſciples, immediately before his Aſcenſion, were of equal Authority with his *firſt*; and his promiſe of ſending them the *Holy Ghoſt*, was as much the Goſpel, as his *Divine Sermon* upon the *Mount*.

The Sun of Righteouſneſs did not ſhine out all at once, in its full Luſtre on the enfeebled Eyes of Mortals; but *firſt*, was the *Dawn*, *next* came on the *Twilight*, then *day-break*, after which by ſober paces it climbed up the *Steep* of Heaven; till at laſt having attain'd the *Summit*, it diſplay'd it ſelf in all its *Meridian* glory.

CHRIST knew the *mollia tempora fandi*, how to adapt his *Subject* to his *Audience*, as well as to adapt his *Diſcourſe* to his *Subject*. And therefore, tho' he deals with his *primitive* Diſciples, as with a ſet of *poor illiterate* Fiſhermen, conducting them *ſtep* by *ſtep*, from *one* divine Truth to *another*: Yet, as ſoon as *Nicodemus a Maſter in Iſrael*, one of diſtinguiſhed learning and knowledge applys to him, as a *Teacher come from God*, He immediately enters upon the *ſublime* Doctrine of *Regeneration*; and not only ſhews him the *Nature* and *Neceſſity* of a ſecond *Birth*, but likewiſe of his own *Sufferings*, together

together with the *MANNER* and *END* of *them.*

As MOSES *lifted up the Serpent in the Wilderneſs,* (ſays he,) *even ſo muſt the Son of Man be lifted up. That whoſoever believeth in him ſhall not periſh, but have eternal Life. For God ſo loved the World, that he gave his only begotten Son that whoſoever believeth in him ſhould not periſh; but have everlaſting Life.*

This Argument therefore drawn from Chriſt's preaching the Goſpel, *antecedent* to the Facts, he there refers to, is not only *falſe*; but *inconcluſive*, if *True*. For he might as well argue, that the *Main Body*, and *Rear* of an *Army* is not *part* of the *Army*; becauſe the *Van-guard* is *antecedent* to it.

The ſame Vein of fine arguing runs thro' his next Inſtance, E. G. "Thus again, "Chriſt turned Water into Wine, gave Sight "to the Blind, Feet to the Lame, Life to "the Dead, *&c.* Theſe are Facts, which "*tho'* they were proper to awaken the "attention of his hearers, *&c.* Yet the "Hiſtory of them is no part of his Goſpel." And then comes the reaſon, of equal *Truth*, and *Weight* with the former. "The Hiſtory "of theſe Facts, when well atteſted (inti-"mating again, that they are not ſo) may

(a) John xiv. 15, 16.

" be offered as an Evidence of the Divini-
" ty of Chriſt's *Miſſion*; but then this Hiſ-
" tory, ſo far as it is an *Hiſtory* of ſuch
" Facts *only*, can be no part of that *Miſſion*,
" and conſequently can be no part of his
" Goſpel." How conſequently, I pray now? Are Chriſt's *Miſſion*, and his *Goſpel* the ſame thing? If not, what Coherence, or Conecti-on is there, between the *Antecedents*, and *pretended Conſequence?* The *Evidence* of Chriſt's *Miſſion* is not a part of Chriſt's *Miſſion*, and what then? Why then it is not a part of *ſomething* elſe, very *different* from that *Miſſion*. His *Miſſion* was from the Fa-ther, for, (*a*) *when the fulneſs of time was come, God* ſent *forth his Son made of a Wo-man*. And this *Miſſion* of his was about thirty Years, *before* he began to preach the Goſpel in his own Perſon.

So that, according to his own arguing, Chriſt's *Miſſion* muſt be ſomething widely different from his Goſpel; becauſe *ſo many Years antecedent* to it, in point of time.

But to what purpoſe did he draw the Term Goſpel into his *Concluſion*, which he had not in his *Premiſes*? Or indeed what Service has he done his Cauſe by it? Why forſooth he muſt *affect* to give a *Reaſon*, or ſomething *like* it; to let his admirers ſee that he is never at a *Loſs*, what to ſay: tho',

(*b*) Gal. iv. 4.

generally

generally ſpeaking, what is ſubſtituted in the room of it, is either ſo *forreign*, or ſo *falſe*, that it will ſerve as a reaſon for *any thing elſe*, as well as for *that*, which it is brought to prove. His buſineſs is *ex fulgore dare fumum*, to *darken*, and make *obſcure* things in their own Nature *bright*, and *clear*; like certain Fiſh, which, when purſued, ſtir the *Mud* up from the Bottom, and make *foul* the pureſt Stream, and that for the ſame reaſon too, *viz.* that he may eſcape *uncaught*, or if poſſible, *unſeen*.

But this, *dark* and *obſcure* as it is, he tells you "is *evident* from the Text be-" fore quoted, where the working of Mi-" racles and preaching the Goſpel to the " poor, are by Chriſt conſidered, and re-" preſented as two different things. The " Goſpel of Jeſus Chriſt was that Doctrine " which he preached." The amount of " which is this, the *works*, which Jeſus *did*, were not the *Words*, which he *ſpake*. *Bravo*. Neither were the *Words* that he *ſpake*, the *Works*, which he *did*. So that we are at liberty to draw the ſame Inference that he does, therefore the Doctrine of *Jeſus Chriſt*, ſo far as it is his Doctrine *only*, is not part of his Goſpel.

But tho' there is this difference between *Words* and *Deeds*, pray why muſt we take the one excluſive of the other. The Queſ-

tion, which the *Baptiſt* ſent his Diſciples to Jeſus to aſk, was, (*a*) *art thou he that ſhould come, or look we for another?* To which Jeſus made no immediate Reply, but in *that ſame Hour he cured many of their Infirmities, and Plagues, and of evil Spirits, and unto many, that were blind, he gave Sight, THEN anſwering ſaid unto them, Go your way, and tell* John, *what things ye have ſeen, and heard, &c.* As tho' he had ſaid, I leave him and you to judge for your ſelves from hence, whether I anſwer the Character of him, *that ſhould come*, or no. And the account, which they brought back was ſo *ſatisfactory*, that they acquieſc'd in his being the very Perſon that *ſhould come*, and in Conſequence of it did *look for no other.*

The whole Goſpel then was *briefly* comprehended in *this*, that *This* was he, *that ſhould come*; and the ſeveral proofs of that one point were as ſo many Articles of *good News* to the Baptiſt. (*a*) *Ye your ſelves bare me witneſs*, (ſays he) *that I ſaid, I am not the Chriſt; but that I am ſent before him. He that hath the Bride is the Bridegroom: But the friend of the Bridegroom which ſtandeth and heareth him*, REJOYCETH GREATLY, *becauſe of the Bridegroom's voice: this* my JOY *therefore is fulfilled.*

(*a*) John iii. 28. 29.

And

And if this was matter of ſo much *Joy* to him, whoſe (*b*) *Fall* was to be the *Sequel* to his *Riſe*; how much more ſo muſt it be to thoſe, who laboured under any Infirmities either of *Body* or of *Mind*; or had lately loſt a (*c*) *beloved Brother*, or a darling, and (*d*) *only Son?*

But why were they to tell *John*, what things they had *ſeen*, as well as *heard*; but becauſe the *one* was as much *Goſpel*, or *good News*, as the *other*, and becauſe their Account had elſe been *ſhort*, and *imperfect*. The Report which they then made to their *Maſter*, that *to the poor the Goſpel is preached*, had wanted confirmation, and therefore had ceaſed to be *good News*, had they not enlivened it with an Aſſurance, that at the time they *ſaw* him give *Eyes* to the *Blind*, and *Feet* to the *Lame*. It was *this*, which made it to be *good News* indeed; and his preaching to the poor had been *no Goſpel* without it. He would not have anſwered the Character of him, *that ſhould come*; and therefore had ſent them away chagrin'd to *look for another*.

But ſuppoſing the Goſpel of *Jeſus Chriſt* to be, as he ſays, the Doctrine, which he preached; yet unleſs he can prove, that *Jeſus Chriſt* did not preach up the Doctrines, he there refers to, *viz.* his Sufferings, Death,

(*b*) ib. 30, (*c*) John xi. 44. (*d*) Luke vii. 12.

and Reſurrection, &c. what good will that ſuppoſition do him? Now this we know to be abſolutely impoſſible for him to do; becauſe of the many flagrant Inſtances, we have, of his preaching up thoſe very Doctrines at ſundry times, and on divers Occaſions, both before, and after they came to paſs.

No ſooner is he acknowledged by *Peter* to be *Chriſt the Son of the living God*, but (*a*) *from that time forth began Jeſus to ſhew unto his Diſciples, how that he* MUST *go unto* JERUSALEM, *aud ſuffer many things of the Elders, and chief Prieſts, and Scribes, and be killed, and raiſed again the third Day.* And (*b*) *again he taught his Diſciples, and ſaid unto them, the Son of Man is delivered into the Hands of Men, and they ſhall kill him, and after that he is killed, he ſhall riſe again the third Day.*

This was the *Doctrine*, which he taught them *before* his *Death*; and refreſhed their Memories with a recollection of it *after* his *Reſurrection.* (*c*) *Theſe are the Words*, ſays Jeſus, *which I ſpake unto you, while I was yet with you*, referring to theſe, and other like paſſages, *viz.* That *thus it behoved Chriſt to ſuffer, and to riſe from the Dead the third Day.*

(*a*) Matt. xi. 16, 21, (*b*) Mark, ix. 31.
(*c*) Luke xxiv. 45. 46.

So

So that our Author of his *wonted Clemency and Goodneſs* is pleas'd to furniſh us once more with an Argument againſt himſelf, as we cannot but diſcern from the following *Syllogiſm, viz.*

The Goſpel of *Jeſus Chriſt* was that Doctrine, which he preached.

But his *Sufferings Death*, and *Reſurrection*, were the Doctrine, which he preached;

ERGO his *Sufferings*, *Death*, and *Reſurrection*, were the Goſpel of *Jeſus Chriſt.*

The *Major* holds good from his own *Conceſſion*; the *Minor* from the *Texts* of Scripture before quoted; and the *Concluſion* from its Connection with the *Premiſes.*

Oh! but our Saviour's preaching up thoſe Doctrines at that Time, was not the Hiſtory, which records his preaching thoſe Doctrines, which muſt be wrote afterwards by the *Evangeliſts*; therefore the Goſpel of *Jeſus Chriſt*, is not an *Hiſtory* of *Facts*, which relate either to his Perſon or Miniſtry. Admirably well hit off, I proteſt! What a wonderful diſcovery is here? *viz.* That the hiſtorical part of the Goſpel is not the Doctrinal part of the Goſpel, which is very True indeed. And yet both conjoin'd, ſay we, make up the *whole* of the Goſpel of *Jeſus Chriſt.*

Here then lies the mighty *Fallacy*, which ſerves in great Meaſure to detect it ſelf. For what in good Truth have we elſe, but an *Hiſtorical Account* of the *Facts*, and *Doctrines* of *Jeſus Chriſt?* This appears from *Luke's* Preface to his *Acts* before quoted, compared with that of his Goſpel, which he calls a Treatiſe, or orderly declaration of all that *Jeſus* began both to *do*, and *teach*. So that the Account, we have, of what He *taught*, is as much *Hiſtorical*, as that, of what he *did*: And we as much *ſee* the *Facts*, which he wrought, as we *hear* the *Doctrines*, which he *preached*.

But where I would fain know, ſhould we have any Goſpel, either as to *Facts*, or *Doctrines*, was it not for thoſe *ſacred Hiſtories*, in which they are recorded? Or how indeed ſhould we have any *Doctrines* at all, was it not for theſe *Facts*, which are the SUBJECT of them, either by way of *Prediction* or *Application?* Thus the *Doctrine* of Chriſt's coming to Judgment is as much the Doctrine of a *Fact* in futuro, as the *Doctrine* of Chriſt's Sufferings, Death, and Reſurrection were, before they were actually brought to paſs; and therefore conſidered in that light are ſo far *Hiſtorical*, the one as the other; and the Account, which we now have of them, as actually compleated, differs no more from the other, which is not, than a

Propheſie

Propheſie does from an *Event*. Nay, the *Hiſtorical Account* of thoſe *Facts*, as paſt, is ſo far neceſſary, as it ſerves to introduce, and give a Certainty, that the other, *ſhall ſo come to paſs, in like manner*, as is there deſcribed, and foretold. The Reſurrection of Chriſt in particular is the only aſſurance, which God has given to Mankind, that he will judge the World in *righteouſneſs by that Man whom he has ordained*. So that here is a neceſſary, and indiſſoluble Connection betwixt a *Fact*, and a *Doctrine*; and the *latter*, either *ſtands*, or *falls* with the *former*.

How *ridiculous* and *weak* then is that inſinuation of his, with regard to Chriſt's *Sufferings*, *Death*, and *Reſurrection*, which he offers as an argument to preclude them from being his Goſpel, either in *whole* or in *part*? viz. "Theſe are *Hiſtorical Facts*, the *Credi-* "*bility* of which ariſes from the Strength "of thoſe Evidences, which are, or can be "offered in their favour." As tho' his *Doctrines* were much better ſupported, than his *Facts*

Should we aſk our Author here, what ground there is for ſuch an *Inſinuation*, or how he knows *this*, or *that* to be the *Doctrine* of *Jeſus Chriſt*, what Anſwer would he make, I think. Would he pretend to produce any other *Evidence*, than the Teſtimony or Teſtimonies of the Evangeliſts; or dare to affirm

affirm that thoſe Teſtimonies carried with them a *greater* ſtrength of *Evidence*, or an *higher* degree of *Credibilty* at one time than at another? Are they to be believed, when they tell us, he preached ſuch and ſuch *Doctrines*, any more than when they ſay, he wrought ſuch and ſuch *Miracles?* If not, his Argument, if of any force at all, would conclude equally againſt Chriſts *Doctrines*, as it it does againſt his *Facts*; and he might as well ſay, "theſe are *Doctrines* ſaid to be "Chriſt's, the *Credibility* of which ariſes "from the ſtrength of thoſe *Evidences*, "which are, or can be offered in their fa-"vour; but then thoſe Doctrines are not "the Goſpel of *Jeſus Chriſt*, neither in "*whole*, nor in *part*." And would not this be a very weighty reaſon in the mouth of our *irrefragable Doctor*, a method of Diſputation, which would bear down all oppoſition, *viz.* "it is not ſo, becauſe it is not ſo; and "becauſe it is not ſo, therefore it is not ſo; "which was the thing to be proved." Thus the *Credibility* of Chriſts *Doctrines* would have but a poor *ſandy Foundation*, as well as that of his *Facts*; both which, at the firſt *blaſt of the breath of his diſpleaſure*, muſt tumble down together, without the *violence* of any *floods*, or *winds* to overturn them. Nay, could we ſuppoſe the *ſacred Hiſtorians* to be liable to error in any reſpect, we muſt

muſt think them more likely to miſtake in the Account, of what they had heard, than in that, of what they had ſeen. The *Eye* is a more * *faithful Intelligencer*, than the *Ear*; can more accurately *diſcern* the proper *Objects* of *Viſion*; than *that* can *diſtinguiſh* the difference of *Sounds*. And the mind moreover does more *certainly* know, and more *perfectly* retain the *Notices*, which arrive to it by that *Canal*, than by any other method of Conveyance, So that at this rate the Truth of Chriſt's *Doctrines* would be leſs firmly eſtabliſhed, than that of his *Facts* ſeeing that each of them muſt depend upon the Authority of the ſame Perſons, who, tho' of equal veracity in reſpect to both, would *naturally* be more Subject to miſapprehend, and therefore to miſrepreſent the *former*, than the *latter*. If this be allow'd its *due weight*, and attention, it cannot be long, before it be diſcovered, what a pretty paſs we ſhall be brought to by theſe means, (*i. e.*) by expunging the *Facts* of *Jeſus Chriſt* from being his Goſpel, either in *whole*, or in *part*, we muſt neceſſarily expunge his *Doctrines* along with them; ſo that by and by *Jeſus Chriſt* will have *no Goſpel at all left*. And is not this the very thing, which

* Segnius irritant animos demiſſa per aurem,
Quam quæ ſunt oculis commiſſa fidelibus, et quæ
Ipſe ſibi tradit Spectator. HOR. *De Art. Poet.*

he

he aims at, as is evident from that Inference, which he draws from his *mock-argument* preceding, *viz.* therefore thoſe Facts, or any Doctrines founded upon them, (ſuch as that of Chriſt's Satisfaction, or that of his Interceſſion, or the like) cannot be any part of that Goſpel.

So that his Zeal for the Doctrine of *Jeſus Chriſt* is altogether a *Sham* and a *Pretence*: Nor are theſe Facts, againſt which he has levell'd all his *harmleſs* Artillery, ſo much the *Objects* of his Diſpleaſure upon their own Account, as becauſe they are a firm, and immoveable *Foundation* upon which to build the Doctrines of Chriſt's *Satisfaction*, *Interceſſion*, and the like.

The whole then, of what he has ſaid, leans upon a *fallacy*, and *a falſhood*; the *fallacy* as above, which is detected, and expoſed; the *falſehood*, in that which comes next to be conſidered *viz.* his Aſſertion, that the Goſpel of *Jeſus Chriſt* was that Doctrine, which he preached. For tho' it be undeniably *True*, that whatſoever *Doctrines* Jeſus Chriſt preached, were *Goſpel*; yet certain it is, that that Term was not underſtood by the *Goſpel-Writers* in that reſtrained, and limited Senſe. It was not to be a *Goſpel* of *Jeſus Chriſt's* own preaching and publiſhing, but it was to be the *Goſpel* of, or concerning *Jeſus Chriſt*.

The

The *Goſpel* was preached many thouſand Years before the Incarnation of *Jeſus Chriſt*; for St. *Paul* tells us, *that the* (*a*) *Scripture fore-ſeeing that God would* juſtifie the *Heathen thro' Faith, preached before the Goſpel unto* Abraham, *ſaying in thee ſhall all Nations be bleſſed.* Nay, the *Goſpel* was firſt preached in *Paradiſe* by God himſelf, immediately upon the *Fall of Man*, and that ſame Mouth, which pronounced the Sentence of DEATH, and *Expulſion* upon our *firſt Parents* Diſobedience, *in the midſt of Judgment remembers Mercy*; and by way of mitigation gives them this comfortable Aſſurance, that the *Seed of the Woman* ſhould *bruiſe the Serpent's Head.*

This was the *Original grant*, upon which Man founded his claim of a *Meſſiah*, which GOD afterwards renews and explains in his promiſe to *Abraham* before quoted. And this was matter of ſuch immediate Conſolation, and relief under their great dejection and deſpondency; that *Adam*, as well as *Abraham ſaw his day and rejoiced.*

Here then according to the Language of Scripture we have the Goſpel in *Parvo*, (*i. e.*) the promiſe of a *Meſſiah*; and every thing relating to his Perſon and Miniſtry, whether *Prophetical* or *Hiſtorical*, *deſcriptive* or *narrative*, was ſo far, and for that reaſon, called by that Appellation.

(*a*) Gal. iii. 8.

Thus

Thus *Iſaiah* is called by Divines the *Evangelical* Prophet above all the Reſt; becauſe he deſcribed the Perſon, and Sufferings of the *Meſſiah* in ſuch *lively*, and expreſſive Colours, that He may be ſaid by a kind of *Hypotypoſis*, almoſt to have ſet them before our Eyes.

What is become now of Mr. *Chubb's* argument drawn from Chriſts preaching the Goſpel *antecedent* to thoſe Facts, he there refers to, *viz.* His *Sufferings*, *Death* and *Reſurrection?* For if that be allow'd to be valid, then *Jeſus Chriſt could not preach his own Goſpel*; becauſe the Apoſtle tells us expreſly in this place, that *the Goſpel was preached to Abraham* (*i. e.*) almoſt two thouſand Years, before the *word was made fleſh, and dwelt amongſt us.* And if this cannot ſtand its Ground; then likewiſe that inference, which he draws from thence, *viz.* Therefore thoſe Facts or any Doctrines founded upon them (ſuch as that of Chriſt's *Satisfaction*, or that of his *Interceſſion* or the like) cannot be any part of that Goſpel, muſt neceſſarily drop with it for want of its ſupport.

The other Argument, if it may deſerve that Name, is of equal Force and Concluſion with the former, *viz.* "Beſides thoſe "Facts are ſuch as the Salvation of Mankind "are (is) not primarily, and immediately, but "ſecondarily and mediately concern'd with,"

the

the *falſity* of which may be diſcerned from the following *Syllogiſms*, viz.

That, which is neceſſary to the attainment of any End, muſt be of primary, and immediate concern with that End;

But the *Death* and *Reſurrection* of *Chriſt* were neceſſary to ſome End,

Ergo, The *Death* and *Reſurrection* of *Chriſt* were of primary and immediate Concern with that End. *P M.*

The Salvation of Mankind was ſome End to be attain'd;

But the *Death* and *Reſurrection* of Chriſt were neceſſary to the Salvation of Mankind,

Ergo, The *Death* and *Reſurrection* of Chriſt were neceſſary to ſome End. *P. M.*

That, without which an End cannot be attain'd, muſt be neceſſary to that End;

But the Salvation of Mankind could not be attain'd without the *Death* and *Reſurrection* of Chriſt,

Ergo, The *Death* and *Reſurrection* of Chriſt were neceſſary towards attaining the Salvation of Mankind. The

The *Major* of this laſt *Syllogiſm*, I take to be ſelf-Evident.

The *Minor* I prove from 1 *Cor.* xv. 14. *If Chriſt be not riſen, then is our preaching vain, and your Faith vain alſo*; and from 17. 18. ib. more fully. *If Chriſt be not raiſed, your Faith is vain, ye are yet in your Sins; then they alſo, which are fallen aſleep in Chriſt, are periſhed.* Ἀπόλοντο in the original, *loſt* or *deſtroyed*, a word of the harſheſt and moſt ſevere ſignification, and the moſt Oppoſite to σῴζονται are ſaved. This periſhing, when apply'd to the *living*, ſignifies all manner of Temporal Deſtruction, by any violent and miſerable Means, as with (a) *Hunger*, with (b) Serpents, and the like. When apply'd to the *dead*, as here, can mean nothing leſs than Eternal or (c) *everlaſting Deſtruction from the preſence of God, and the Glory of his power.*

For that we may underſtand this word in its *full extent* of *horror*, it muſt be obſerv'd, that from hence the Devil himſelf receives his Name (d) Ἀπολλύων *Apollyon* (*i. e.*) the Deſtroyer, and hence likewiſe *Judas Iſcariot* received his Name (e) υἱὸς τῆς ἀπωλείας, the Son of *Perdition.* So that the *Succeſs* of *Paul's preaching* the Goſpel and the *Efficacy* of the *Corinthians Faith*, were both *grounded* upon

(a) Luke xv. 17. (b) Cor. x. 9. (c) 2 Theſ. i. 9.
(d) Rev. ix. 11. (e) John xvii. 12.

were

the Doctrine of Chriſt's Reſurrection, without which, the Apoſtle tells us, the living were yet in their Sins, and they that were fallen aſleep in Chriſt, (*i. e.*) ſuch as had departed this Life in his Faith and Fear; all that look'd for Salvation and Redemption of their Bodies, thro' him, were miſerably baulk'd, and diſappointed, were totally periſhed, or loſt beyond a poſſibility of being ſaved.

If this holds True then with regard to *Chriſt's Reſurrection*, it muſt a *priori* with his Death; becauſe *reſtitution* implys *privation* antecedent to it; and it was impoſſible for Chriſt to riſe again from the *Dead*, before he had reſign'd his *Life* upon the Croſs.

A great variety of Arguments might be produc'd in confirmation of this Truth, which I purpoſely paſs by at preſent; this alone being ſufficient to prove, that the Facts, which he there refers to, are ſuch, as the Salvation of Mankind is *primarily*, and *immediately* concerned with; ſeeing that without theſe the moſt *faithful Believers* in Chriſt, muſt utterly have *periſhed* in their Sins, muſt have been *loſt* in the ſame ſenſe as *Judas Iſcariot*, that *Son of Perdition* was; and as effectually deprived of Salvation, as *Apollyon*, that *fell Deſtroyer* could deprive them.

The *falſity* of his *antecedent* being thus evinced, it is ſcarce worth while to take No-

tice; that his *inference* is not a *fair* one, had it been *true*, viz. therefore they are no part of his Goſpel. As in every well compacted Body there muſt be a regular Sub-ordination of the parts one to another: So in every well laid deſign, there muſt be a *Concatenation* of the parts one to another, (*i. e.*) of the *prime*, to the *ſecond*, and ſo on to the *End*; and yet the *laſt* is as much a *part* of the *whole* as the *firſt*.

Before I conclude this Head, I cannot but expreſs my wonder and aſtoniſhment, how the Doctrine of *Chriſt's Reſurrection*, above all others, can be deny'd to be an Article of *good News* by our Author, in a Work, which, he tells us, "he has purſued under "a well grounded perſuaſion, and with a ſe- "rious regard to a future judgment and re- "tribution." Was he ſo duly, and ſenſibly influenc'd by theſe conſiderations, as he profeſſes himſelf to be, the *effect* it would have upon him, would be quite *different*, from what he feels, and it muſt inſpire him with *Joy* and *Gladneſs*, whether he would or no.

As the *whole* Truth of the Goſpel of Chriſt depends upon the Truth of his *Reſurrection*; ſo does the Doctrine of a future Judgment and Retribution more *eſpecially* reſt upon the Truth of theſe propoſitions, viz. (*a*) *Now is Chriſt riſen from the Dead, and become the*

(a) 1 Cor. xv. 20.

firſt fruits of them that ſlept, If Chriſt be not riſen from the Dead; who is to preſide at this future Judgment? if he be not the firſt fruits of them that ſlep; how ſhall *Chubb* riſe himſelf, to demand this retribution, which he would be thought tohave ſuch an intereſt in?

And is it really no *good News*, that this *crazie*, this *vile Body* of ours, to which the Soul is ſo lovingly, tho' ſo unequally match'd, which notwithſtanding all Her care, and coſt to keep it up, muſt one day moulder into Earth, and diſſolve in putrefaction and duſt, ſhall, after a long Night of Death, awake in the Morning of the Reſurrection, as it were refreſhed with ſleep, put on its fleſhly covering, rejoin its better part, and (*b*) be *changed in a Moment*, and (*c*) *faſhioned like unto Chriſt's glorious Body*, by *that mighty working, whereby he is able to ſubdue all things to himſelf*. *Is it no good News* indeed, that this *corruptible muſt put on incorruption, this mortal muſt put on immortality; that as we have born the image of the Earthy, we may alſo bear the image of the Heavenly?*

Be it ſo then with Mr. *CHUBB*, and his *Diſciples*, ſince he ſo ſtrongly inſiſts upon the *Negative*; yet never will he be able to bring over one good *Chriſtian* to his way of thinking. This will be, as it always has been

(*b*) 52. ib. (*c*) Phil- iii. 21.

with them, matter of the greateſt Comfort and Support under all the preſſures and grievances of this Life, according to the Apoſtles argument, to that purpoſe, who tells us, (*a*) *for we know, that if our earthy houſe of this Tabernacle were diſſolv'd we have a Building of God, an houſe not made with hands, eternal in the Heavens.* This is not only the Chriſtians *Cordial*, and *Conſolation* againſt the terrors, and apprehenſions of Death, but of the higheſt *Joy* and *Triumph* over it. *The laſt enemy that ſhall be deſtroyed is Death*, which by Chriſt's Reſurrection is *ſwallowed up in VICTORY.* So that upon mature Reflection it is almoſt impoſſible to refrain from breaking out with St. *Paul* into raptures upon the Occaſion, *Oh Death, where is thy STING? Oh Grave, where is thy VICTORY?* That is no longer his, but transferr'd from him to us. *Thanks therefore be unto God which giveth us the Victory, thro' our Lord Jeſus Chriſt.*

I ſhall leave it now to Mr. CHUBB's *ſecond thoughts* to determine, whether the Reſurrection of Chriſt, which the Church has celebrated as its higheſt, and moſt ſolemn *Feſtival*, be to be admitted as matter of Goſpel or *good News* or not. If not, I can think of nothing more applicable to him than his own Words. " Alas! a future judg-

(*a*) 2 Cor. v. 1.

" ment, and retribution ſeem to be things
" rather to be talked, and boaſted of
" than to be a ground and reaſon of Acti-
" on with him, or to be ſeriouſly regarded by
" him;" ſeeing that without this, *his labour muſt be in vain in the Lord.*

The weakneſs and inſufficiency of his arguments, both as to *Matter* and *Form*, being thus fully evinc'd and expos'd; it remains that the Goſpel of *Jeſus Chriſt* is an *Hiſtorical Account of Facts* in part, for aught that he has prov'd to the contrary; and that nothing, but what is *Narrative*, ſtrictly and properly ſpeaking, falls under the denomination of Goſpel, or *good News.*

The other two Inſtances, which he introduces from St. *Peter* and St. *James*, I purpoſely paſs by, as being, ſo far as I can perceive, no ways *material* or *pertinent*, nor ſuch as the ſaving our Souls, as he phraſes it, is in the leaſt concerned with.

But *Secondly*, he tells us, " the Goſpel
" of *Jeſus Chriſt* is not any *particular pri-*
" *vate Opinion* of any, or of all the Wri-
" ters of the Hiſtory of his Life, and Mi-
" niſtry; nor any *private opinion* of any, or
" of all thoſe, whom he ſent out to pub-
" liſh his Goſpel to the World; nor is any
" of their *reaſonings* and *concluſions* founded
" on, or drawn from ſuch Opinions any part
" of that Goſpel." Which certainly is very

true; tho' in a ſenſe quite different from that, in which he would be underſtood. The account, which they give, was neither their *Opinion*, neither was it *particular*, nor *private*. It was no *opinion*; becauſe founded upon Certainty and Knowledge; *go ye and tell John what things ye have ſeen and heard*. It was not *particular*; becauſe *all* the Writers agree *unanimouſly*, *univocally* in their Account: neither was it *private* in any acceptation the Word; unleſs *that*, which was firſt *publiſhed* by their *preaching*, and afterwards by their *Writings* to the *whole* World, by Men in a *publick* Capacity, confirm'd by the *joint* Teſtimonies of all their fellow Preachers and Writers, be allowed to come under that Denomination. But what ſort of a *particular private opinion* it muſt be of *all* the Writers of the Hiſtory of his Life, and Miniſtry, I am as yet at a loſs to diſcover. This puts me in mind of a certain *Wooden Doctor*, who in a certain Sermon of his, for fear of detaining the loving Company too long, *divided* his diſcourſe for *brevity's* ſake, into ONE UNIVERSAL PARTICULAR. So far then is that poſition of his true, that the Goſpel of Jeſus Chriſt is not a *particular private opinion*; becauſe no *opinion* at all, but a *poſitive relation* of *Facts*, and *Doctrines*, *wrought* and *taught* by him, confirm'd by the *concurrent* Teſtimonies of

all

all the Writers of his Life and Miniſtry, upon their *own perſonal* knowledge, as being *ſaid*, or *done* in their *ſight* and *hearing*.

But what is it, that he would be at here? or what wou'd he be underſtood to mean by this Intimation? why truly nothing leſs than this, *viz.* that *each*, and *all* of the four Goſpels, together with the Epiſtles, are no better than the *particular private Opinions* of their ſeveral and reſpective Authors; and that the accounts, which they give are only the ſuggeſtions of *Fancy* and *Caprice*, how ſtrongly ſoever, by them ſaid to be built upon the grounds of *Certainty* and *Knowledge*. This is coming up pretty roundly to the point, is a *flat* denyal of the Authority of the *whole New Teſtament*; which yet he *tacitly* acknowledges the truth of, by the very title of his Book, and by his *Appeal* to the *Teſtimonies* of theſe writers for *Confirmation*, and *proof* of thoſe *ſtrange* Tenets which he maintains. So inconſiſtent is this Author, and ſo ſelf Contradictory; that what he *aſſerts* in one place, he *denys* in another. But is not this the thing obſerv'd before to be his drift all along, *viz.* a *Total Annihilation* of the Goſpel it ſelf, *Doctrines*, as well as *Facts*; which, if they are not, what by them they are repreſented to be, are verily, and indeed juſt *none* at all.

Here then we are at laſt put upon proving the truth of the *external Evidence* of the Goſpel, which was by conſent to be taken for granted all along. But we have advanc'd too far already upon that *Suppoſition*, to be embroil'd at this time with ſtarting a *freſh* difficulty. Whether the Goſpel be true, or not, or whether there were ever ſuch Men, or not, as the reputed Authors of the Goſpels, is, as has been obſerv'd already, quite out of the queſtion. The only *Quære* with us is, whether his Account agrees with theirs, or not, and if they ſhou'd be found to diſagree, whether of the *two* muſt be admitted for the right. The thing, which *meaſures* muſt ſurely be the *Standard*, to which the thing *meaſured* muſt be referr'd; and from comparing the *two* it muſt be decided, whether the *latter equals*, *exceeds*, or falls *ſhort* of the *former*. This is the *only* Method of coming to a deciſion; and yet a Method, that muſt be *revers'd* to pleaſe our *Antagoniſt*.

He appeals for the Truth, of what he ſays, to the *Goſpel*, and then quarrels with the *Goſpel* itſelf, for contradicting him. He lays himſelf in the *Ballance*, to *adjuſt* his weight; and when he is found *wanting*, blames the *ſcales* for being uneven. He brings home his *Goods* to a *Cuſtomer*, that wont *fit* him; and then reviles his *Cuſtomer* for

not

not *fitting* his *Goods*. As tho' the *Error* lay not in the *Meaſure*, but in the *Man*; and the *Original* muſt be faulty, if the *Copy* proves unlike it. He puts himſelf for Tryal upon God, and his Country; and then challenges both the *Evidence* and the whole *Jury*, leaſt they ſhould proceed to bring him in guilty. This is the only *modeſt* indulgence he asks, by which he may *evade* the *Law*, and *ſcreen* himſelf from *Juſtice*. But this according to the *Form* of proceeding in Courts of Judicature ſhould have been done, *before they were brought to the Book to be ſworn, and before they were ſworn, and he ſhould have been heard*. It is too late now; they are all upon their *Oaths*, and the Evidence, which they give to the Court, and Jury, muſt not be upon their *Opinion*, or *Belief*, but upon *Knowledge*.

The report, which they made was not of things, *which they had heard with their Ears* or their *Fathers had told them*, (i. e) ſuch as they had received by the Tradition of others; but of ſuch things, as they affirm themſelves to be preſent at the tranſacting of; and that they ſaw, and convers'd with the Author of them *Face* to *Face*, during the time of their tranſaction. (*a*) *We are all witneſſes of theſe things*, ſays Peter: (*b*) *Ye are witneſſes of theſe things*, ſays Chriſt.

(*a*) Acts ii. 32. (*b*) Luke xxvi. 48.

It

It ſeemeth good to me alſo, ſays Luke, *having had perfect underſtanding of all things from the very firſt, to write, &c.* Here then was the prime requiſite towards making their Evidence good, *viz.* a perfect underſtanding of all things from the very firſt, which they undertook to *ſpeak* or *write* about; by which it muſt be confeſſed, they were *enabled* at leaſt to tranſmit as perfect an Account of them to others. Either then they *were witneſſes* of theſe things, or they *were not*, and accordingly they *had*, or *had not* a perfect underſtanding of the things, concerning which they were about to *ſpeak*, or *write*. If the former, then their Evidence is ſo far true; ſo that the Hiſtories, which they wrote of *Chriſt's* Life and Miniſtry, neither *were*, nor in the *nature* of things could they be *matter* of their *particular private Opinions*. They muſt needs know in the firſt place beyond a poſſibility of doubt, whether they did, or did not ſee, and hear the things, which they averr, that they *ſaw* and *heard*: and muſt be *conſcious* on the other hand, beyond a poſſibility of Information, whether the repreſentation, which they made of thoſe things, be *ſtrictly*, and *faithfully* according to the *Truth*; or wherein, and how far they have *falſified* it, either by *exceſs* or *diminution*. It is my *Opinion*, that it will be fine Weather to-morrow; but I am *ſure* of

of this, that the Sun ſhines at preſent. It is my *Opinion*, that Mr. *CHUBB* has had a hand in ſeveral Tracts; but I *know*, there is ſuch a Man, as the reputed Author of them. Theſe are Matters of *Certainty* and *Science*, which leave no room for *Opinion*, or *Heſitation* about them.

Opinion is a degree of aſſent below *Faith*; and yet *Faith* itſelf falls as much ſhort of *Knowledge*.

Will he now rather take it upon him to ſay, that the Writers of the Life and Miniſtry of Chriſt, were *not witneſſes of thoſe things*, which they affirm themſelves to *have been witneſſes of*. Let him but prove this, and the Buſineſs is done effectually. This would be fixing a πρῶτον ψεῦδος in good earneſt, a *lie* upon them at firſt ſetting out. Nothing elſe would be wanting towards *weakning* their *Credit* or *diſgracing* their *Authority*. No one, how credulous ſoever, after this, would give the leaſt heed to their moſt plauſible Relations. Tho' they ſhould happen to be *true* in every other particular; yet would they be *as lies* in their Mouths, for want of this *fundamental* Truth, *we are witneſſes of theſe things*.

But this would be carrying the point too far for an Author, who aſſerts the *True Goſpel* of Jeſus Chriſt; nay he gives up this point

point, and tells you, * "Chriſt choſe twelve "Men to be with him in his preaching, "and miniſtry among the *Jews*, to be wit- "neſſes of what he both *taught* and *did*." What has Opinion then for God's ſake to do in the Caſe, where people are *Witneſſes* to what was ſaid and done? Were their *Senſes* enter'd into a *League* to *deceive* them, and were their *Eyes*, and *Ears Conſpirators* to carry on the *Deluſion?* If not, why ſhould they not be as good Judges of what they heard and ſaw, as you, or I, or any Body elſe; and if ſo, of giving as full, as true, and perfect an Account of thoſe things, to which they had been Witneſſes?

The only queſtion then remaining is, whether the Account, which they gave, of what Jeſus *taught*, and *did*, be genuine, and authentick, or no. But this, as obſerv'd before, has very little to do with us. Whether that was *true or falſe*, it muſt either way be according to knowledge, and not Opinion. If there was any *Error* it muſt be a *voluntary Error*; it muſt be in the *will*, and not in the *Judgment*. They cou'd not ſay, that *Jeſus Chriſt ſaid*, or *did*, ſuch and ſuch things in their *ſight* and *hearing*, without *knowing* for certain, whether he *did*, or *did not*.

* § 12 page 79.

Well,

Well, but tho' he wont allow the *particular private Opinions* of any, or *all* the Writers of the *Hiſtory* of *Chriſt's Life* and *Miniſtry*, to be a part of his Goſpel; yet, I think, he admits of this at leaſt, *viz.* that they have delivered down to us their real and very Opinions of thoſe matters without Art, or diſguiſe; and that thoſe Goſpels, which go in their Names, contain thoſe genuine and true Opinions. They did not *think* one thing, and *write* another. So that they are diſcharged from the imputation of *inſincerity*; and the *Error* muſt not lie in the *Will*, but in the *Judgment*.

But this we have prov'd already to be *impoſſible*; ſo that there was *no Error* at all, neither in the *Judgment*, nor in the *Will*.

They *knew* what they *ſpake*, and *ſpake* what they *knew*.

Here was nothing left to *Opinion*, or *Conjecture*; nothing riſk'd upon *Hazard* and *Uncertainty*.

They were *Eye* and *Ear witneſſes* of all things, which they gave an Account of, therefore their *Evidence* was every way *compleat*, therefore the *Hiſtory*, which they wrote, was the very Goſpel of *Jeſus Chriſt*, neither *more* or *leſs*.

And yet forſooth, he will have it ſtill, that the Goſpel of *Jeſus Chriſt* is not the *particular*

particular private Opinion of any, or all the *Evangeliſts* and *Apoſtles*. (*a*) *Out of thine own Mouth* therefore will *I judge thee, thou wicked Servant.* *

The Goſpel of *Jeſus Chriſt*, he tells us, is not an *Hiſtorical Account* of *Facts*, it was that *Doctrine*, which he preached; and yet he wont take their words, what that Doctrine was, who heard it, but muſt reject part of their Account to make room for his own; tho' he neither knows, nor is it poſſible for him to know, any thing at all concerning his Doctrine, or whether he preached any Doctrine or no, any farther than they are pleaſed to give him information.

But ſay, to oblige him, that the Account, which theſe Writers give us, was no more than the *particular private Opinion* of them all; pray, how came they *all* in *particular*, to be of *One private Opinion.*

How came ſuch *different* Perſons, at ſuch *different* periods of time, at ſuch a vaſt *diſtance* of place from each other, to jump ſo exactly in the *ſame* Opinions, as to *preach* and *write* the *ſame.* things?

It was a combination, perhaps you will ſay, between them; an agreement made, before they ſet out upon their peregrination, what to preach up, and what to preach

(*a*) Luke xix. 22.

* Much leſs then can it be the *particular private Opinion* of *Thomas Chubb.*

down;

down; a Scheme concerted with great *Care* and *Caution*, to prevent their interfering with, or contradicting each other. Well, pray, and was *Saul* of the Party too, when he went out (*a*) *breathing threatnings and Slaughter againſt the Diſciples of the Lord?* Or, how came he to tack about ſo ſuddenly, and preach that Jeſus, whom he had ſo lately perſecuted, and in the ſame ſtrain too, as to *Facts* and *Doctrines*, with thoſe whom he ſo viſibly oppos'd before. (*b*) *Moreover Brethren* ſays he, *I declare unto you the Goſpel, which I preached unto you——for I delivered unto you firſt of all that, which I alſo received,* (i. e.) (*c*) from Chriſt Jeſus, *how that Chriſt died for our Sins according to the Scriptures.* Does not this Account of his exactly correſpond with thoſe of the *Evangeliſts*, and the reſt of the *Twelve*, " whom he choſe to be with him in his preaching, and miniſtry among the *Jews*, and to be *witneſſes*, of what he both *Taught* and *Did*.

Was it St. *Paul's* opinion now, think you, that at *mid-day he ſaw a great light from heaven above the brightneſs of the Sun, ſhining round about him, and them that journeyed with him*, which wrought this, otherwiſe, miraculous Converſion? Was it his Opinion, that he heard a Voice ſpeaking to him, and ſaying in the *Hebrew* Tongue, *Saul, Saul, why*

(*a*) Acts ix. 1. (*b*) 1 Cor. xv. 1. 3, 4. (*c*) ib. 8.

perſecuteſt

perſecuteſt thou me? It *is hard for thee to kick againſt the pricks?* Was it his Opinion too, that he made this reply, *who art thou Lord?* and that the Lord ſhould anſwer, *I am* Jeſus, *whom thou perſecuteſt?* Oh the extraordinary force of Opinion! which could work all this, and moreover ſtrike a Man with his fellow-Travellers to the Earth, deprive him of his Eye-ſight for a time, and that his Horſe being of the ſame Opinion with his Rider, ſhould tumble to the ground with them purely for Company.

Now as *all* theſe Writers in *particular* were of *one private* Opinion, it ſhould ſeem but reaſonable, methinks, to allow, that they had ſome very good grounds for ſuch an Opinion; elſe how ſhould they have been ſo unanimous in it? But what, were they all out in their Opinion, notwithſtanding this, not one of them ſo lucky as to hit off the miſtake, no not to his dying Day? Strange ſort of Deluſion this, that ſhould ſeize ſo many, and ſo fatally at once! And yet ſo firmly were they perſuaded of the Truth, of what they atteſted, that they ſubmitted to Impriſonment, Exile, or Death it ſelf; rather than renounce, or give it up. And this they did with ſuch chearfulneſs and reſolution, as convinced the Spectators, that there was ſomething more than *Fancy*, or *Fallacy* at the Bottom; ſo that of their *Tormentors* they became their *Proſelites*. Were

Were they under a neceſſity of being wrong, becauſe it was only their Opinion, that they were right? The ſame reaſon concludes againſt him, that urges it. This is only his *particular private Opinion*, this therefore muſt be wrong; theirs therefore, being oppoſite to his, muſt be right; which therefore of Courſe, was it nothing more, muſt be the Goſpel of *Jeſus Chriſt* in part.

Our Author has indeed the Ingenuity to own † "that wherever upon a fair com-"pariſon the greater, and higher degree of "probability lies, that ought in reaſon to "determine our Judgments either for, or "againſt a queſtion."

Here now the writers of Chriſts Life and Miniſtry *aſſert* that to be Goſpel, which he *denys*, and *deny* that to be Goſpel, which he *aſſerts*; and the queſtion ariſing from hence is, which we ſhall take for the moſt competent Judge. Which of them is it moſt agreeable to the reaſon of things, to allow to be beſt acquainted with *Chriſt*'s mind and meaning, *Them*, who convers'd with him for many Years together, who *ſaw* and *heard* every thing, which he *did*, and *taught*, to the Intent that they might teſtifie to others, what they had ſeen, and heard themſelves; or *Him*, who ſtarting up at 1700 Years diſtance, takes it upon him to *correct* the Ac-

† page xii.

count, which they give, and to advance his *own crude, inconſiſtent Notions*, in a downright contradiction to *theirs*.

This would admit of no diſpute in any point of *Civil* life; why then in the preſent Caſe above all others ſhould we bear with ſuch a competition without indignation, and reſentment? For what is this leſs than an affront put upon the common ſenſe and reaſon of Mankind; as tho' they could make no diſtinction betwixt *Effrontery*, and *Argument*, betwixt *Aſſertion*, and *Proof*.

JESUS CHRIST muſt ſurely be very unfortunate in the choice of his *twelve* Witneſſes; if not *One* of them was able to deliver to others an authentick Account of his Facts, and Doctrines. In vain had they been with him in his preaching and miniſtry; in vain had they been Eye, and Ear Witneſſes, if after all they could only give their *Opinions*, and not declare for Certain, what he both *taught* and *did*.

Opinion was never matter of Evidence in any Court. It may do very well in a *Judge* or a *Juror*; but carries no weight at all with it in a Witneſs. No Verdict founded upon it would be any more than an *Opinion* of an *Opinion*; no *Sentence definitive* could in any Caſe be equitable, becauſe it might be as well wrong, as right.

H

He that can ſwallow abſurdities like theſe, is fit to commence Diſciple to our *Mock Doctor*, who has hit upon a *Medium* between *Truth* and *Falſhood*; a method to reconcile the moſt jarring Contradictions. He has been ſo happy in his diſcoveries, as to find out Men, who were Witneſſes, and no Witneſſes at the ſame time; Men, that *knew*, what *Jeſus* both *ſaid* and *did*, and yet *knew nothing* at all of the matter. If they were *Witneſſes*, they delivered *not* their *Opinions*; if they delivered *but* their *Opinions*, they were *no Witneſſes*.

But what is there in either, or all the Accounts, which the *Sacred Penmen* give us, that carries with it the face of an *Opinion*, which can juſtifie our Author for making an Intimation of this kind. Do they expreſs themſelves with any manner of Doubt, or Heſitation, any ſcruple or diſtruſt, any Jealouſie or Surmiſe? No, but inſtead of that they affirm to us in terms as clear, and ſtrong as can be, that *Jeſus Chriſt* actually wrought ſuch and ſuch Miracles, and actually preached ſuch and ſuch Doctrines in their ſight, and hearing. Was it poſſible for *them* to have better proof than the Teſtimony of their Senſes? Or is it poſſible for *us* to have better Evidence, than that of Eye and Ear-witneſſes? Or laſtly is it poſſible for any witneſſes to come up *more fully* to the *point*,

to have been more *positive* and *peremptory* in their asseverations, than they are, supposing them to have been ever so throughly convinced themselves of the Truth of that, which they attested to others?

These therefore being not the result of *Opinion* but *Knowledge*, constitute a *True* and *Essential* part of the *Gospel* of *Jesus Christ*, and their *Reasonings* and *Conclusions*, as he is pleas'd to call them, founded on, and drawn from such principles of *Certainty*, make likewise a *genuine* part of that Gospel.

Thus to instance in those very particulars, which he instances in, from St. *John* 1. 1, 2, 3. *In the beginning was the Word, and the Word was with GOD, and the Word was GOD. The same was in the beginning with God. All things were made by him, and without him was not any thing made, that was made.* "These propositions, for any "thing that appears to the contrary, are "the *private Opinion* of St. *John*, who "wrote the History of Christ's Life and "Ministry, and they are no part of Christ's "Gospel; *viz.* that *Gospel*, which he preach-"ed to the poor, and which he gave in "charge to his Apostles to preach to the "*World.*" This he tells us; for the proof of which we have nothing more than his bare word: Tho' the contrary does in reality appear *primâ facie*, from the very propositions

poſitions themſelves. They are ſtrong *affirmative Propoſitions*, and as ſuch, whether *True* or *Falſe*, carry not the leaſt Air of *Opinion* with them. Had the *Evangeliſt* intended no more than *that*; what ſhould hinder him from expreſſing himſelf to that purpoſe, and ſaying, I imagine, or am perſuaded, that in the beginning was the word &c. *In my Fathers Houſe are many Manſions*, (ſays our Saviour) *If it was not ſo, I would have told you.* The ſame *ingenuity* might be expected in the Diſciple, as in his Maſter, (*i. e.*) that in a dubious Caſe he would have expreſſed himſelf dubiouſly. But inſtead of that he declares, *abſolutely*, and *confidently, in the Beginning was the word.*

If the *Evangeliſt* has aſſerted that to be in *Fact*, which is only his *opinion*, ; let him look to that: Sin lies at his Door. But be that as it will, we muſt take his Account, as he has left it, or it is no longer his. We are not to alter his *Mode* of *Speech*. He does not ſay *Potentially*, the *word* might be GOD, *&c. but Indicatively, the word was God.* It is not an *Hypothetical*, but a *Categorical Propoſition.* To repreſent a thing therefore as ſpoken in *one* Mode, which is ſpoken in *another*, argues either great *Ignorance*, or great *Perverſeneſs*; the *former* unbecoming a Champion, who has challenged all the great Defenders of Chriſtianity, the *latter* as ill

* page vi.

ſuiting with an Author, who declares "a "ſtrict regard to *Truth*, and a ſerious re- "gard to a future *Judgment* and *Retribu-* "*tion*" One of them belongs to him; let him take his Choice, tho' the *latter* ſeems more peculiarly his own. For it is next to impoſſible, that a *Writer*, who has *peſter'd* Mankind with ſo many of his *polemical* Treatiſes; who ſets up for ſo *ſcrupulous* a *weigher* of words, and *refiner* of *Sentiments*, ſhould be ignorant of the difference betwixt matter of *Evidence*, and matter of *opinion*. And if ſo, he cannot be miſtaken here. Becauſe it is not in the power of Language, to aſſert things more fully and peremptorily, than they are aſſerted by the *Evangeliſt*. So that we muſt deſpair for ever of diſtinguiſhing betwixt *knowledge* and *preſumption*; if things aſſerted by the ſtrongeſt *Aſſeverations*, upon *ocular* Proof, be deny'd admittance into the former Claſs.

Thus much appears at the firſt glance from the propoſitions themſelves; but to put it beyond all doubt, let us hear, what St. *John* himſelf ſays. After he had finiſhed his Goſpel, by way of Supplement to the other *Evangeliſts*, he winds it up with this record of himſelf, viz. (*a*) *This is the Diſciple, which teſtifyeth of theſe Things, and wrote theſe things, and we know that his Teſtimony*

(*a*) John xxi. 24.

is True. Here, you ſee, he declares his *Acquaintance* with the *Subject* he had been *writing* upon, that it was not according to *Opinion*, but *Knowledge*, and that he had faithfully delivered to others, thoſe important Truths, which he had been witneſs to himſelf. Nor indeed is it reaſonable to imagine, that he would have advanc'd ſuch *bold* propoſitions as thoſe, in which the *honour*, nay, the *Eſſence* of GOD, was concerned, had he not been undoubtingly convinc'd, had he not *known aſſuredly* that his *Teſtimony* was *true*.

For let it be remembred, that St. *John* was a Diſciple of *Moſes*, before he became a Diſciple to *Chriſt*; One, whom from his early Piety, and other Circumſtances of his Life, we muſt conclude to hold the Law in too great reverence, than lightly to infringe the *firſt* of itsCommandments; too modeſt to introduce any *new* Notions with regard to the DEITY, but ſuch as *fleſh and blood had not revealed unto him*. But that ſelf ſame Spirit, which guided the Pen of *Moſes*, and carried him thro' Ages *back* from his own time to the *Creation* of the World, directed the *Evangeliſt* to *date* his farther *back* even before the *Commencement* of time; that he might inform Mankind of this momentous, but myſterious Truth, that their *Creator* and *Redeemer* was *One* and the ſame *Perſon*.

Thus as *Moſes* ſets out with this Aſſertion, In the beginning God created the Heaven, and the Earth, St. *John* opens the Goſpel with a parallel, *In the beginning was the word, and the word was with God, and the word was God*, &c. *All things were made by him, and without him was not any thing made that was made.* So that he inſiſts upon this *Logos* or *Words* being that God, which the other told us, in the beginning created the Heaven and the Earth; that Word, which was in the beginning with God, (*i. e.*) before all Creation; or, according to the Language of the PSALMIST, *that before the Mountains were brought forth, or ever the Earth, or the world was made, was God from everlaſting, and World without End.* And thus the Prophet holds the Scale between the *Lawgiver* and the *Evangeliſt*; and weighs things *paſt* and *future* in an even ballance; (a) *Thy Maker*, ſays he, *is thy Husband, the Lord of Hoſts is his name, and thy Redeemer the holy One of* ISRAEL; which text being compared with many others in the *New Teſtament* plainly determines this to refer to the *Meſſiah*, and none other.

Will he ſay now, that *Moſes* and *Iſaiah* only delivered their Opinions in theſe places. This ill agrees with the Idea we have either of an *Hiſtorian*, or a *Prophet*. The one acts out

(a) Iſaiah xliv. 5.

of

of Character, who *records* things not *paſt*; the other, who *fortells* things not *future*. If *they* ſpake upon principles of certainty, what ſhould hinder the *Evangeliſt* from ſpeaking upon the ſame Principles? Why ſhould that, which was knowledge in *them*, be no more than Opinion in *him*? him, who liv'd to ſee compleated, that which was here predicted *viz.* This *Marriage*, or Union betwixt *Chriſt* and his *Church*.

So that it appears not only from the Nature of the Propoſitions themſelves; but likewiſe from the expreſs Declaration of the *Evangeliſt*, that his Goſpel was not the Dictates of *fancy*, or *Preſumption*; but was the *reſult* of *Demonſtration*, and *ſelf-Evidence*. And indeed whoſoever ſhall conſider the *Occaſion*, and *Deſign* of St. *Johns* writing his Goſpel, muſt be forc'd to confeſs, that *Opinion* had not, neither poſſibly could it have any place in it.

The *Occaſion* of it was the ſudden riſe of thoſe *Proto-Hereſiarchs*, *Ebion* and *Cerinthus*, of whom, amongſt many others, *Arius*, and *Socinus* were the *Spawn*. For the Devil, who had the impudence to tempt the Son of God face to face, tho' *baffled* in his attempt upon the *Maſter*, renew'd it with more *Succeſs* upon the *Servants*; and no ſooner had this *ſower* ſown the good ſeed of his word

§ Epheſ. v. 23. 2 Cor. xi. 2. Luke i. 35.

in

Hearts, but preſently came that *wicked One* and either caught it away, or elſe came privily by Night, and ſow'd his *Tares* among the *Wheat*.

Theſe were thoſe *Wild-Boars* which brake into the Lords *Vineyard*; and by denying his Divinity, made ſuch early Havock in it. And theſe were they, whom St. *John* at the requeſt of thoſe Biſhops, whom he had conſtituted over the ſeven *Aſian Churches*, undertook to hunt down and deſtroy. He out of all the *Apoſtles*, it is probable, was the only one then ſurviving, having according to his (*a*) Lords prediction *tarryed* till his ſecond coming in the Deſtruction of *Jeruſalem*. To him therefore they make their Appeal, as the moſt competent Judge, who not only being an Apoſtle in common with the reſt, but having moreover a peculiar ſhare of his maſters intimacy and friendſhip, muſt be ſuppoſed capable of ſetting them right in this matter. In compliance with their requeſt, and in the diſcharge of his *paſtoral Office* he ſets about writing this Goſpel of his, which being calculated with no other *deſign*, than to vindicate the *injured honour* of his maſter, and to eſtabliſh this *Fundamental* Truth in *Oppoſition* to them, he enters immediately upon the Divinity of Chriſt; and pretermitting many things, which

(*a*) xxi. 23.

the

the other *Three* had taken notice of, he keeps this as his main point in view all along and labours with all Diligence and Zeal to keep them ſteady in the Belief of. And this he did in ſuch *clear*, and withal ſuch *ſublime* ſtrains; that the *primitive Chriſtians* thought no *Emblem* ſo proper to repreſent him by, as the *Bird of Jove*, ſoaring aloft upon *Eagles Wings*.

Let me now only ask any reaſonable Man living, whether the Evangeliſts coming in with his *Suppoſitions*, and *Beliefs*, would have been of any avail in the preſent Caſe. Is *Hereſie* a Weed of ſuch a tender Nature, as to be nipt with ſo ſmall a Blaſt? No: Nothing leſs than *lightning* from above can be ſufficient to check its growth; which therefore, as here, accompanied the *Thunder* from the Mouth of this *Boanerges*. Nay ſometimes it ſtrikes *root* ſo deep towards *Hell*, its *maternal Seat*, as to bid defiance to all *exteriour* Violence, to thrive and flouriſh, till the general *Harveſt* of the World, when at laſt it ſhall be *burnt up with unquenchable fire*.

To talk of *Opinion* therefore in a Caſe, which requires the ſtrongeſt *Evidence*, is the *idleſt* and *weakeſt* thing, that could have been inſinuated. And the *Evangeliſt*, when call'd upon to give his Teſtimony in a point of ſuch great importance, which was to be de-

(*b*) Matth. xviii. 7.

termined

termined by that *Alone*, would have acted as *idly* and as *weakly*, had he given them his *Opinion* only, instead of his *Affirmation*.

But God be praised, that we are not left to our own *imperfect guesses*, or *carnal reasonings* in this matter; but that this Article of our CREED is confirm'd to us by the un-erring Word of God, in terms the most perspicuous, and *indubitable*, that the *Sacred Penman* could confirm it by. And well indeed it is for the Church of *Christ*, since *it must needs be that Offences come*; that *this Heresie* took its rise in those Days, whilst there was *One* of the *twelve* left, whom *Jesus* chose to be an *Eye*, and *Ear-witness* of all, that he both *taught* and *did*; who was able by his *single* Authority to *refute* it, and in so doing to to crush the *Viper* in its *Egg*; which being *hatch'd* in some future Age, more remote from the Apostles time, might have brake forth with the fury of a *Dragon* and a *Devil*, and with resistless force have born down every thing before it.

The *Providence* of GOD, ever watchful over his People, seasonably proportioning his *Succours* to their *distress*; and preserving the *Chastity* of his *Spouse inviolate*, by those very means, which were intended to *corrupt* Her. Thus Truth, like the Sun in the firmament of Heaven, which, tho' *overcast*, or *eclipsed*

(a) Tim. iii. 15.

for

for a Seaſon, cannot totally be *darkned*, or *extinguiſhed*, ſhines forth anon with greater luſtre from the Oppoſition, it has ſurmounted; and guilding with his Rays thoſe *male-violent Clouds*, that intercepted him from our ſight, transforms them into *Trophies* to adorn his *Triumph*, and bedeck the Skies, as he journeys on, with a refulgent *Track* of *Glory*.

If we conſider St. *John* therefore in the *Capacity* of a *Diſciple*, he will appear to us like a large *retentive Ciſtern*, receiving the *living Waters* of *Chriſt's Doctrine* from the *Fountain* of *Life* it ſelf: If we conſider him in the *Capacity* of an *Evangeliſt*, he may be compared to a *Conduit-Pipe* of vaſt Extent, conveying them pure and unmix'd to others, thro' the ſucceeding Ages of the World; irrigating and refreſhing in its *winding Courſe* the ſeveral *Plantations* of his Church, at the greateſt diſtance from it; till at laſt the Church *militant* ſhall be ſwallow'd up of the *Triumphant*.

So that from the *Propoſitions* themſelves, from the expreſs *Declaration* of the *Evangeliſt*, together with the *Occaſion* and *Deſign* of his writing his Goſpel, from *each* and *every* one of theſe Conſiderations it *flagrantly appears*, that they were not, neither in the Nature of things could they be, only his

(b) *ib.* vi. 6.

private

private opinion; and he might as well ſay, that it was *Julius Cæſars opinion*, that he had been in *Britain*; or that it was only St. *John's private opinion*, that he had ſeen and converſed with *Jeſus*, as pretend to rank thoſe propoſitions under that Denomination.

Theſe therefore remain hitherto part of the Goſpel of *Jeſus Chriſt*, truly and properly ſo called, for any thing, which he has yet advanced, or, I truſt, ſhall be able to advance to the contrary.

But ſtill, you ſee, he muſt have recourſe to his old, beloved *fallacy*, and ſcreen himſelf behind *that*, like a *Rat* behind a *Wainſcot*, tho' ſo often ferreted out. *E. G.* "Theſe "Propoſitions are no part of *Chriſts Goſpel*, "viz. that Goſpel, which he preached to the "Poor, and which he gave in charge to his "Apoſtles, to publiſh to the World." That is, you muſt know, theſe propoſitions are not to be found in our Saviour's divine Sermon upon the *MOUNT*, recorded in the 5, 6, and 7. of St. *Matthew*, which is indiſputably true, and what then? Did our Saviour never preach but one Sermon to the Poor? or has he got *all* the Contents of them by ſome *ſecret Intelligence*, that he ſo confidently excludes theſe propoſitions from being a *part*? If not, how can he *dare* to ſet up his Authority in Oppoſition to the *Evangeliſts*; or *deny* that to be Goſpel, which he *affirms*.

St. *Matthew*

St. *Matthew* tells us, (*a*) *When he was come into his own Country, he taught them in their Synagogues, inſomuch that they were aſtoniſh'd.* To the ſame purpoſe St. *Mark.* (*b*) Thus likewiſe St. *Luke*, *As the people preſſed upon him to hear the word of God*, for his own and their conveniency *he entred into a Ship, and thruſting out a little from Land, he ſat down, and taught the people out of the Ship. Now when he had left ſpeaking*; ſpeaking what, I would fain know. The *Evangeliſts* in theſe ſeveral places (*et alibi*) are *ſilent* as to the *Subject*, which he there preached upon. Will our Author now take it upon him to inform us, by way of *Supplement* to the *Evangeliſt*, what that *particular* Doctrine was, which he here taught the People out of the Ship; where it was he *began*, and where he *left* ſpeaking. If he cannot tell us *preciſely*, and *determinately*, what that Goſpel was, which he preached; how is it poſſible for him to tell us, what he did not preach? St. *Luke* aſſures us, that (*c*) *Jeſus ſhewed himſelf alive*, (*i. e.*) to the Apoſtles, whom he had choſen, *after his Paſſion, by many infallible Proofs, being ſeen of them forty Days, and ſpeaking of the things pertaining to the Kingdom of God.* Is he *ſure* now, that in all that time, he never enter'd once upon that *TOPICK* with his Diſ-

(*a* Matth. xiii. 54. (*b*) ib. vi. 1. 2.

ciples?

ciples? Might it not be, for ought he knows, the *Principal*, the *Grand* Point, upon which his Converſation with them might turn? (*a*) *Unto you it is given*, ſays Chriſt, *to know the Myſteries of the Kingdom of Heaven, but to them it is not given.* This was the *peculiar* privilege, of the Apoſtles, even before their Maſters Sufferings and Reſurrection. Might not this be the Seaſon for explaining to them ſuch Things, as till then *they were not able to bear?* Might not this be one of thoſe *Myſteries* pertaining to the Kingdom of God, which being of all others the *moſt Sublime*, might call for a more particular explication, before they went out to *preach the Goſpel to every Creature?*

Who then, that has not long ſince *forgot* to *bluſh*, would preſume to ſay, that this was no part of Chriſt's Goſpel; or to judge what that Goſpel was, which he gave in *charge* to his Apoſtles to *publiſh* to the *World*; but from that which they have *actually publiſhed* to the World? But if after all he will ſtill venture to ſay, that this made no *part* of thoſe things, which he ſpake pertaining to the Kingdom of God, let him oblige us with the *whole*, of what he did ſpeak to his Apoſtles, upon that Subject, for forty Days: and the next thing, which we ſhall requeſt at his Hands; will be a *True*, and *perfect Copy* of the *Dialogue*, that paſt betwixt

twixt *Moſes*, *Elias*, and *Jeſus* at the time of his *Transfiguration*; being altogether as *reaſonable* for us to aſk, and as *eaſie* for him to perform.

And what ſhould hinder him from *palming* a thing of this kind upon us, and telling us with a *grave Face* this is the *Evangeliſts Account*, which may ſafely be rely'd on; tho they never mentioned the leaſt Syllable about it. This would only be a little *Scetch* of his *Invention*; an *harmleſs* piece of *Forgery*, as the other is of *Raſure*: And he might, without endangering either his *Credit*, or his *Modeſty*, as well aſſert them to have ſaid, what they did not; as deny them to have aſſerted, what they did. Can he be ſo ignorant, as not to know, that our Saviour in many places preached in perſon thoſe very points, now in queſtion, which he ſays, he did not preach? *Fas eſt et ab hoſte doceri*; for once then he ſhall be beholden to me for the Information.

Does he not in his Diſpute with the *Jews* declare, (*b*) *that he proceeded forth and came from God?* Could he proceed forth, from whence he never was? or muſt he not have been with God, before he came out from him? But indeed to put it beyond all doubt, he expreſſes himſelf more fully in that (*c*) ſame Chapter, where he ſays, *before* ABRA-

(*b*) John viii. 42. (*c*) v. 5.

HAM *was, I am*, by the *former* asserting his *pre-existience*, (i. e.) before *Abraham*, by the *latter* unfolding his *Essence* (i. e.) that he is GOD. He does not say here before *Abraham* was, *I was*, but *I am*; a name the most *proper*, and *essential* to GOD, signifying *Essence*, or *Being* it self. As tho' he had said, I am a *Being* of *infinite* power and perfection, too great to be comprehended by *Creatures* of *finite* Capacities, *I am that I am*. This was the *Character* or *Name*, by which GOD describ'd himself under the *Old Testament*, as appears from his Answer to *Moses* his Question, (*a*) *Thou shalt say to the children of Israel, I am, hath sent me unto you.* And thus he himself seems to explain his own Name by his Works, where according to *Isaiah* he saith *I am* [JEHOVAH] *the Lord, thy Redeemer, and he that formed thee from the Womb, I am* [JEHOVAH] *the Lord, that maketh all things, that stretcheth forth the Heavens alone, that spreadeth abroad the Earth by my self.* Here *I am*, JEHOVAH, the LORD, and CREATOR of all things assumes to himself the Title of our *Redeemer*, and in the next *Chapter* calls himself a (*c*) *Just God, and a Saviour*. Will any one now be so *sacrilegious*, as to rob *Christ* of those glorious *Titles*, for the *purchase* of which he paid down so great a *price*? Will any One

(*a*) Exodus, iii. 14. Vide Beveridge on that Text.

(*b*) 44. 24. (*c*) ib. 45. 21.

deny

deny Jeſus to be a Saviour, (*d*) *who was ſo named of the Angel in the Womb?* (*e*) *In Jewry was God known, his Name was great in Iſrael.* *This* was the higheſt Appellation, by which he was known amongſt them; and therefore, when Chriſt aſſumed it to himſelf, (*f*) they *took up ſtones* upon this, and ſundry other the like Occaſions, *to caſt at him*; (*g*) *becauſe that he, being a Man, made himſelf God.*

Out of many other Texts of Scripture, which might be brought, as a farther proof of theſe points, I ſhall only quote one more, which comprehends them both, and that is from our Saviour's laſt Sermon to his Diſciples, after he had *eaten his paſſover* with them, and *Judas was gone forth to betray him.* In which having told them ſeveral things (*h*) which *he ſaid not unto them at the beginning*, he enters into a *divine Soliloquy* in this wiſe, viz. (*i*) *theſe words ſpake Jeſus, and lift up his Eyes to Heaven, and ſaid, Father the Hour is come*, &c. *and now O Father glorifie thou me, with thine own ſelf, with the glory, which I had with thee before the world was.*

He is ſo far from *recanting*, what he had ſaid, with regard to his Exiſtence before *Abraham* was, that he carrys it back beyond all Creation or Time; and aſſerts his Divinity

(*d*) Luke i. 31. (*e*) Pſalm lxxvi. 1. (*f*) John viii. 59. (*g*) Compared with v. 18. 10, 33. (*h*) ib. xvi. 4. (*i*) ib. xvii. 1. 5.

in Terms more intelligible, by challenging a ſhare of that glory, which he had in partnerſhip with his Father in that pre-exiſtent State.

Should we now compare theſe Propoſitions of St. *John*'s, with what either JEHOVAH ſays of himſelf in the Prophet, or what Chriſt propounded and taught, we ſhall find them exactly parallel with each other, the dictates of that one and the ſelf ſame Spirit, who (*a*) *ſpake in times paſt unto the Fathers by the Prophets, and has now in theſe laſt Days ſpoken unto us by his Son.*

Theſe then being proved to be part of Chriſt's Goſpel, *viz.* that which he preached to the poor, unleſs the *Fiſhermen* his Diſciples be *excluded* from that number, all his *wicked Inferences* drop together with this *Negative.* For if theſe points are ſaid to be of no conſequence to us, for this reaſon, becauſe they are no part of Chriſt's Goſpel; it follows by an unexceptionable Concluſion, that they are of *real* Conſequence to us, for the oppoſite reaſon (*i. e.*) becauſe proved to be a *true* and *authentick* part, of that Goſpel which he preached.

And indeed theſe are points of ſuch *Conſequence* to mankind, are ſuch as their *Salvation* is ſo *cloſely* interwoven, nay *incorporated* with; that the one can no more exiſt with-

(*a*) Heb. i. 1.

out the other, than you can divide the *Soul* from the *Body* without the *Deſtruction* of the whole Man. If CHRIST be not the *Logos*, or *word, that was with* GOD, *and was* GOD, *that made all things*, &c. He could not be the *Spouſe* of the Church, whom the Prophet hath thus deſcribed, *thy Maker is thy Husband*; nay more if (*b*) *he upholds not all things by the word of his power*, he cannot be the *Meſſiah*, the *Lamb ſlain from before the Foundation of the World, who, when he had by himſelf purged our Sins, ſat down on the right hand of the Majeſty on high.* So that to deny the Truth of theſe propoſitions, is to *diveſt* Chriſt of his *Character*, is to *degrade*, and *rob* him of *that* (*c*) *honour and glory, which he receiv'd from God the Father*, and therefore muſt be highly due from his Creatures; is in ſhort to *ſtrip* him of his abilities, and wholly to *incapacitate* him from being our Saviour.

And he might as well boaſt of his *Loyalty* and *Allegiance* to his *preſent Majeſty*, our moſt gracious Sovereign, for denying his *Royal Pedigree*, and *Title* to the *Crown*, as talk of aſſerting the true Goſpel of *Jeſus Chriſt*, by diſputing his *Divinity* and pre-exiſtence, without which there is no *Chriſt*, and no Goſpel.

(*b*) ib. iii. (*c*) 2 Peter i. 17.

" It is ſufficient, he tells us, for us to " know, with regard to our Salvation, that " he was the *Sent of God*, and *that the* " *word of the Lord in his Mouth was Truth.*" Let this ſuffice then for once, ſince he will have it ſo: Let him but *abide* by this, and we are ſatisfy'd.

Here then he allows our *knowledge*, I had rather call it *belief*, of theſe two Articles to be *neceſſary* to our Salvation, *viz.* firſt, that Chriſt was the *Sent* of GOD, *Secondly*, that *the word of the Lord in his Mouth was Truth.*

By the *former* acknowledging him to be the *Meſſiah*, the *Meſſenger of the Covenant*, ſent by the Father to make his Will more fully known to Man; by the *latter*, that he *faithfully* delivered that *Meſſage* to us, as he received it from him, ſo that his Words were *true and righteous altogether.* Upon this *Conceſſion* may we be allow'd to ground our Argument in this Wiſe, *viz.*

The word of the Lord in Chriſt's Mouth was Truth,
Theſe *Propoſitions* were the word of the Lord in his Mouth;
Ergo, Theſe Propoſitions were Truth.

The *Major* is his own, the *Minor* is ſupported by the Texts of Scripture before quoted, being our Saviour's *own* words, ſo that the *Concluſion* ſtands *immoveable.*

Art

Art thou a Maſter of Iſrael, and knoweſt not theſe things? how readeſt thou? Verily, verily, I ſay unto thee, we ſpeak, that we do know, and teſtifie, that we have ſeen in the paſſages referred to. If therefore, *Ye receive not our Witneſs*, receive the witneſs of your own Senſes, which, it is to be hoped, you can put ſome Confidence in. Nay for farther Confirmation read his Conference with *Nicodemus*, where ye will find this to be no *New* Doctrine of his, (*a*) *No Man*, ſays he, *hath aſcended up to Heaven, but he that came down from Heaven, even the Son of Man, which is in Heaven.*

Here then our Opponent by this Conceſſion has unwittingly eſtabliſhed all the *Credenda* of our Religion, all the *Articles* of the *Chriſtian Faith*, upon as firm a *Baſis*, as *Athanaſius* himſelf does, in thoſe very words, which he takes ſo much exception at, *viz.* "Whoſoever will be ſaved, it is "neceſſary, that he hold the *Catholick Faith*, "&c." It is ſufficient, ſays he, with regard to our Salvation for us to know, that he was the *Sent* of GOD, and *that the word of the Lord in his mouth was Truth.* To know, or believe, *leſs* than this, would *not* therefore, by his own Confeſſion, be *ſufficient* with regard to our Salvation. Now the *Catholick Church* teaches no Articles of Faith, as neceſſary to Salvation,

(*a*) John iii. 13,

but ſuch as are ſupported by the word of the LORD in his Mouth, therefore *Athanaſius*, and He ſay the ſame thing. Theſe *differences* between them being thus *happily*, and beyond expectation *reconciled*, it will be *vain* for him to pretend, that we do not know, what was the ground, and foundation of St. *John's* Opinion with reſpect to thoſe points; ſince he cannot but know, unleſs through *wilfulneſs*, and *perverſeneſs*, that he had nothing *leſs* than the expreſs word, and declaration of his Lord and Maſter, *many* times, and on *various* Occaſions repeated, to ſupport him in affirming as he did. Some of which words being ſpoken to St. *John* in common with the Reſt, as he (*a*) *leaned on Jeſus his Boſom*, were attended with more than ordinary *pathos* in the delivery, more than ordinary *impreſſion* in the hearing, as being the *laſt*, which he had to utter, before he was to breath out his Soul in Agonies upon the *Croſs* for their ſakes.

But ſuppoſing we had not known the ground and foundation of St. *John's* aſſertion; will it therefore follow, that he had *no* ground, *no* foundation? or is it abſolutely neceſſary for us to know the foundation of an Aſſertion, before we yeild our Belief, to what an honeſt Man aſſerts? It is enough for any one, that is not an *Infidel*, to know, that the *E-*

(*a*) John xiii. 23.

vangeliſt

vangeliſt has aſſerted it; and taking it for granted, that he would not have aſſerted it, without good ground and foundation, would rely upon it as firmly for his own words ſake, as tho' he could demonſtrate the infallible certainty of it.

But mark the *great boldneſs*, the *headſtrong raſhneſs* of the Man, in ruſhing on thro' *thick* and *thin*, from *bad* to *worſe*, (i. e.) from ſaying, that we do not know the *Ground*, to ſaying, that we have no *Ground* at all. To this purpoſe he explains his meaning in the following Sentence, " to ſay in this Caſe, " that St. *John* was *divinely inſpired* in writ- " ing his *Hiſtory*, is (for any thing that ap- " pears) *groundleſly* to preſume a point, which " is void of Proof, and which therefore is not " to be admitted." Now tho' it would be ſufficient in the preſent Caſe, to inſert only a *Negative* particle, and reply to him in his own words, *viz.* " to ſay that *John* was not *divine-* " *ly inſpired*, &c. is *groundleſly* to preſume a " point, which is void of a proof," which being ſo long in poſſeſſion of the *Church*, ought not to be parted with, or given up, but upon *good grounds*, and bringing *ſuch proof*, as we may *defie* him to bring; yet that we may give this *unreaſonable* Man even more than he demands, we will ſay for once that St. *John* was *not divinely* inſpired in writing his Hiſtory, and let us ſee, what *advantage* he will make of the Conceſſion.

Is

Is it abſolutely neceſſary, that, in the writing of an Hiſtory, the Author of it ſhould be *divinely inſpired?* Or muſt every thing *want Credit*, which is not atteſted by one under the conduct of *divine Inſpiration?* If ſo, how many *Hiſtories*, which now paſs for *Authentick*, muſt be rejected for want of ſuch an Atteſtation. Nay, how many would there be left, how many retain'd in the World ſo atteſted, if the *Old* and *New Teſtament*, which muſt ſhare the ſame fate, muſt not he admitted into the Number? If theſe are not of *divine Inſpiration*, be ſo good as to inform us, what are? Do the *Dictates* of the Goddeſs || *Ægeria* to *Numa Pompilius* carry more the *Air* of *Divinity*, than *Moſes* and the *Prophets?* Or does *Mahomet's Alchoran*, which, he tells you, was whiſpered into his Ear by the Angel *Gabriel* under the form of a *Pigeon*, ſavour *more* of *Inſpiration*, than the writings of the *Evangeliſts*.

If theſe which claim ſome DEITY for their Author, muſt be ſet aſide as *Romance*, and *Impoſture*; much leſs can any Hiſtory of how good eſteem ſoever, retain any place in our Account; becauſe no writer of that *Claſs* was ever yet heard of, who ſo much as *pretended* to be *divinely inſpired* in penning his Works. Thus the *Hiſtorian* and the *Poet* are

|| Simulat ſibi cum Dea Ægeria congreſſus nocturnos eſſe: ejus ſe monitu, quæ acceptiſſima Diis eſſent, ſacra inſtituere. *Liv.* Lib. I. *Florus* Lib. I.

thrown

thrown upon a *level*; and every thing is ſolv'd into *Fable* and *Fiction*, ſo that *Herodotus* and *Livy* with the reſt of their Fraternity muſt pack off together for an uſeleſs ſet of people, being no more to be credited, or given heed to, than *Ovid's Metamorphoſis*, or *Sidney's Arcadia*.

But ſuppoſing it to be neceſſary to the writing an Hiſtory, that the Author of it ſhould be *divinely inſpired*, is ſuch ſupernatural Aſſiſtance equally as neceſſary to enable a Man to give an Account, of what he has *heard* and *ſeen*? If not, how does this affect St. *John* any more than any other Writer? how does this abate the force of that Witneſs, which he Witneſſed? Was he not one of thoſe Twelve, whom, our *Oppoſite* confeſſes, our Saviour choſe to be with him in his preaching, and miniſtry among the *Jews*, to be witneſſes of what he both *taught* and *did*. Allow him then but the ſame uſe of his diſcerning faculties with other people, and we demand no more at preſent; we have gain'd our point. He could never want *ground*, or *foundation* for an Aſſertion, whoſe *Eyes* and *Ears* inform'd him of the Truth of what he aſſerts; and that Man muſt be mightily in Love with ſelf contradiction, who tells you, " we cannot poſſibly form a Judgment whether St. *John's* Opinion was well grounded or not, when at the ſame time he admits

mits him to be an Eye and Ear-witneſs, to what he reports. Should *CHUBB* himſelf now turn *Biographer* for Once, and give us the life of an intimate, a *Boſom* Friend of his, could not he inform us, if he thought fit, what he had *heard* him ſay, or *ſeen* him do, without the help of *divine Revelation*. If not; farwell to all *human Evidence* of every Kind! If we muſt believe neither the Teſtimony of *others*, nor that of our *own Senſes*, all *Faith*, and all *Knowledge* from hence forward muſt dwindle into *Fancy*; and our whole life be counted nothing but a *Dream*, a *Deluſion*.

So far then have we advanced upon the ſuppoſition; that what he had ſaid with relation to St. *John* was true, (*i. e.*) that he was not *divinely inſpired* in writing his *Hiſtory*, or *Goſpel*; " which is groundleſsly to pre-
" ſume a point, which is void of proof, and
" which therefore is not to be admitted." Nay give him but a little time to *cool*, and *reconſider*, and he will prove the Contrary, for you of his own Accord; that his *overthrow*, as uſual, may be owing to no body, but himſelf.

Having told us before, that " Chriſt choſe
" twelve Men to be with him in his preach-
" ing and miniſtry among the *Jews*, to be
" Witneſſes of what he both *taught* and *did*,
" he acquaints us with the deſign of this choice

" choice of his, *viz.* that he might *appoint* " and *qualify* them to preach the ſame Goſ- " pel to Mankind." That in order to this, " after he was put to Death by the *Jews* and " *Romans*, he roſe from the Dead, that he " might *excite*, and *enable* theſe his Apoſtles " to preach his Goſpel, as aforeſaid, and " thereby purſue the great End, and deſign " of his coming." And that he might give them aſſurance, that they ſhould be thoroughly *qualify'd* and *enabled* to purſue this great End, and inform them withal of the means how theſe *qualifications* and *abilities* ſhould be convey'd to them, *behold* (ſays he) *I ſend the promiſe of my Father, unto you, but tarry ye in the City of Jeruſalem, until ye ſhall be endued with power from on high.* (" This pro- " miſe of the Father or the enduing them " with power from on high, as it conſiſted " in working Miracles like as Chriſt had " done before, and to anſwer the ſame end, " ſo was it made good to them at the Feaſt of *Pentecoſt* following.")

This is the *ſcanty*, the *ſlovenly* Account, which he gives of our Saviour's promiſe of the *Holy Ghoſt* to his Apoſtles, and of his performance of it made in his miraculous Deſcent upon them, as recorded at large by St. *Luke*. Yet *ſcanty*, and *ſlovenly*, as it is, it is ſufficient for our preſent purpoſe;

(*a*) Luke xxiv. 29.

becauſe

becauſe he allows it to have been ſo in Fact, (*i. e.*) that there was ſuch a promiſe, which was accordingly made good. This is a Conceſſion *ſqueez'd* from him *ſore* againſt his Will, like ſo many *drops* of blood from his *heart*, as may be diſcern'd from the *niggardly*, *ſpareing* manner, in which he has parted with it, and the *diſorder*, and *confuſion* conſequent upon it. Whether his *Memory*, or his *Judgment* laboured moſt at the time, it is hard to ſay; but this we may ſafely venture to affirm, that the whole *intellectual* man was out of Frame, as the *following Ramble* of Words plainly diſcovers. "This promiſe "of the Father, or the enduing them with "power from on high, as *It* conſiſted in "working miracles, &c. Did ever Man, that was not *delirious*, talk ſo *wildly*, and *confuſedly*? Could any One that knew, what he ſaid, throw the *promiſe* of the Father, and the *enduing* them with power from on high, and the *Working miracles* all together without *Diſtinction*, as tho' *one*, and the *ſame* thing? Could any one who ſets up for a correct Writer, confound the *promiſe* with the *performance* of that promiſe, and again confound the *performance* with the *Effect* or *Conſequent* of it? Did the promiſe of the Father, or the enduing them with power from on High, conſiſt in working miracles? Whoſe was the promiſe? whoſe

the

the enduing them? whoſe the power of working miracles? *Behold*, ſays Chriſt, *I ſend the promiſe of my Father.* The promiſe then was his. But to whom was the promiſe made? that was to the Apoſtles, I ween. *Tarry ye in Jeruſalem, till ye ſhall be endued with power from on high*, which was the thing promiſed. Neither the promiſe then, nor the performance of that promiſe conſiſted in working miracles, as Chriſt had done. A *Miracle* indeed was wrought in the *performance* of that *promiſe*, when ſo many *illiterate* men were *endued* with the gift of Tongues, and moreover with a power of working, *Miracles*; but yet there is a wide difference betwixt the power, which they were endued *with*, and the Miracle, which was wrought in the *Act* of their *endowment*. Or in other terms, there is a wide difference betwixt the *power* enduing them, and the *power*, with which they were endued, the ſame as betwixt the *giver* and the *gift*; the *Giver* being the *Holy Ghoſt*, the *Gift* being the power of working Miracles, both which muſt be diſtinguiſhed from *that*, wrought at the time of their Endowment; which was only an *Exertion* of that power, and a proof of its *Deſcent*, that it came from on high.

Let us try then by the help of a few Emendations to make our Author ſpeak Senſe,

(*i. e.*)

(*i. e.*) his own Senſe, could he have *brought forth* after the manner in which he had *conceived*. As thus. This promiſe of the Father of enduing them with power from on High, was made good to them at the Feaſt of *Pentecoſt* following, by which they were enabled to work miracles, like as Chriſt had done before, and to anſwer the ſame End. And thus by a neceſſary *Eliſion*, or two, with ſome little *Tranſpoſition* beſides, we have made him ſpeak ſo, as to be underſtood at laſt; without which, or ſomething like it, we might have defy'd the moſt ſkilful *Grammarian* either to render him intelligibly into any *other* Language, or reduce him to common Senſe, in our *own*.

And yet this is an *Author* ſo much cry'd up by his *Party*, as tho' *his* was the *Standard* of fine Writing; an *Author* ſo ſelf-opinionated, and fond of his own Productions, that he quotes himſelf upon every trifling Occaſion, and refers you for proof, of what he ſays in one place, to what he has ſaid upon that Subject in another, "See my Tracts, ſee my ———." as tho' *infallibility* dwelt upon his Pen, and nothing but *purity* of *Sentiments*, and *ſtrictneſs* of *reaſoning* could poſſibly drop from it. With how much *Blindneſs* and *Partiality* on the one hand, how much *arrogance* and *vanity* on the other ſuch an Opinion is taken up, the

the Sentence now under Conſideration ſufficiently evinces, which therefore could neither eſcape uncenſured, or be too much expos'd; becauſe it had neither *clearneſs* of *Conception*, *propriety* of *expreſſion*, *aſſortment* of *Ideas*, *ingenuity* in the *Repreſentation*, nor any one tolerable thing to recommend it. What muſt we conclude from hence, but either that our Author has ventured out of his *Depth* without his *Guide*, i. e. has boldly inſerted ſomewhat of his own in the *Abſence* of his *Superviſor*, which never underwent his *Correction* or *Inſpection:* or that his *Amanuenſis* has play'd him a *ſlippery Trick* and *interpolated* this paſſage without his *Privity* or *Conſent*, for no other End but to abuſe him, and bring his Writings into Diſrepute?

Had this *wretched Scribbler* but *one* grain of *Modeſty* or *Self-diffidence* in his *whole* Conſtitution, we ſhould *candidly* overlook faults of this Kind, and impute his *inaccuracy* to his want of *Erudition*. But when his *Malice* blended with a *contempt* of his *Superiors* gets the Aſcendant over his *Ignorance*, and breaks forth in his ſtudied concealment, diſguiſe, or miſrepreſentation of the Truth, what *patience* ſo laſting as not to be exhauſted, what *Clemency* ſo heroick as to allow him quarter? *E. G.*

Thus it is not enough for him to tell us *incongruouſly*, that this promiſe of the Fa-

ther consisted in working Miracles, as tho' that was all it consisted in, and that this promise was made good to the Apostles at the Feast of Pentecost following, *i. e.* next after this promise was made; but presently, instead of proving it from the Sacred Historian to whom he is indebted for his account of both, as he pretends, and as we expected, he flies back from St. *Luke* to St. *Mark*, and introduces something of a very different Nature, to puzzle, and perplex his Reader, and carry off his Attention from the thing in hand, *viz.* And he *said unto them, go ye into all the world and preach the Gospel to every Creature.*

What has this in the name of Wonder to do with their being endued with power from on High? Or how does this prove, that the *promise* was made good, more than any other indifferent Text of Scripture, ever so foreign, ever so mal-apropòs?

This was our Saviour's *Commission* to his Apostles, given them full fifty days before they were thus endued, as the word *Pentecost* it self, had he attended to it, would have inform'd him. And could he be ignorant of this? or did he purposely pass it by, least he should do the Apostles too much Honour, ‖ and make his self-contradiction too glareing? Was it possible for him, when the

‖ Cautus enim metuit foveam Lupus.——Hor. *Epist.* Li.

word

word *Pentecoſt* was in his Mouth, to break off ſo abruptly without *deſign*; and *innocently* to diſcontinue the *Evangeliſts* narration, which would ſo clearly prove the points, which he had in proof, viz. (*a*) *And when the Feaſt of Pentecoſt was fully come, &c.* We ſhould be glad was there Room for *Charity* to interpoſe in his behalf; or that we could plead *human infirmity* for an Error of this Kind. But as the ſame *diſingenuity* and *unfairneſs* runs thro' all his quotations, and not one Text eſcapes unmangled, or unperverted, what Room or Reaſon is there for ſo favourable Allowance? Thus when he had led us out of the Way from St. *Luke* to St. *Mark*, and from the Apoſtles *qualification* carried us back to their *Commiſſion*, he ſerves that *Evangeliſt*, as he had done his *Predeceſſor*, and breaking off in the midſt of his Narrative, flies farther back from him to St. *Matthew*, whom likewiſe he cruelly maims, and diſmembers. Why does he not carry on his quotation with St. *Mark*, but to avoid ſeting forth the *neceſſity* of *Faith* in Chriſt, and of his promiſe of this forementioned power of working Miracles to thoſe only that *believe* in him, which the Verſes next following would unavoidably lead him to, viz. (*b*) *he that believeth, and is baptized ſhall be ſaved; but he that believeth not ſhall be damned. And*

(*a*) Acts ii. 1. to the 5t. (*b*) Mark xiv. 16, 17, 18.

theſe ſigns ſhall follow them that believe; in my Name they ſhall caſt out Devils, they ſhall ſpeak with new Tongues. They ſhall take up Serpents, and if they drink any deadly thing it ſhall not hurt them, they ſhall lay hands on the Sick, and they ſhall recover.

Thus again having quoted St. *Matthew*, to prove the *Omnipotency* of *Jeſus*, both in *Heaven* and in *Earth*, and his charge to his Apoſtles, *to go teach all Nations, baptizing them &c.* why does he break off in the middle of the Clauſe, and omit the form of words, which they were required to uſe in Baptiſm, viz. *In the Name of the Father, and of the Son, and of the Holy Ghoſt*, but only to keep all thoughts of the *ever bleſſed Trinity* at a Diſtance, which thoſe Words immediately following, could not but excite in us?

Thus has he ſunk a conſiderable part of the Goſpel upon us; and I appeal to all Mankind, whether I do him wrong or no, in ſaying that it carrys too much the face of a Deſign. If ſo, how malicious, how deadly that Deſign! So that we may ſay to him in the Language of St. *Peter* in a Caſe vaſtly ſhort of this, viz. *Why haſt thou conceived this thing in thine heart? thou haſt not lied unto men, but unto God.*

From him let us now turn our eyes to the *Evangeliſts*, and ſee the *Original* account,

(a) Acts v. 4.

which

which they give both of this *promiſe*, and *its performance*, as it ſtands upon their ſacred Records; and then the fault muſt be entirely our own, if we are ignorant either as to the *Facts*, or the *Circumſtances* attending them.

The days of our Saviour's *Miniſtration* upon Earth being well nigh *accompliſhed*, and he being about ſuddenly to be taken from his Diſciples, he acquaints them, as with many other things, ſo particularly with this, (*b*) *now I go my way unto him that ſent me*; *and* upon his ſaying theſe things unto them, *ſorrow had filled their hearts.* To *diſperſe* this *ſorrow*, and *revive* their *fainting* hopes, he tells them the *expediency* of his going away, *for if I go not away* (ſays he) *the Comforter will not come unto you*; *but if I depart, I will ſend him unto you. I will pray the Father and he ſhall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, &c.* And that they might know more *explicitly*, who that other Comforter was to be, and what mighty helps and aſſiſtances they were to receive from him, he adds, *the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your Remembrance, whatſoever I have ſaid*

(*b*) John xvi. 5, 6, 14, 16. ib. 26. ib. 16. 13.

unto you. And again, *howbeit when* * HE *the ſpirit of Truth is come, he will guide you into all Truth, &c.*

Theſe were the ſeveral promiſes, which Chriſt made to his Diſciples concerning this *future Comforter*, who was to come in his *Name*, and to ſupply his *place*; from whence we may gather the following particulars, firſt who this *Comforter* was, as to his perſon (*i. e.*) the Spirit of Truth, the *Holy Ghoſt*; Secondly what his Office was to be, *viz.* to guide them into all truth, to teach them all things, to bring all things to their Remembrance; Thirdly, the duration or continuance of this Office, *viz.* for ever, *he ſhall give you another Comforter that he may abide with you for ever.*

From the ſecond of theſe particulars we muſt infer theſe two things, firſt that Chriſt, tho' after his Reſurrection he had been ſeen of the Apoſtles forty days, *ſpeaking of the things pertaining to the Kingdom of God*, had left many things relating thereto *untaught*, which the *Holy Ghoſt* was to *teach them.* Secondly, that tho' he had taught them many things; yet that ſome of them thro' natural infirmity had been forgotten, all which he was to bring *a freſh* to their *Remembrance.* So that he was to *remedy* theſe two *Evils*, viz.

* Ἐκεῖνος το πνεῦμα. I ſhould be glad to know how the *Arian* Criticks make a *Maſculine* Pronoun to agree with *Subſtantive* Neuter.

to

to *expell* all *darkneſs* from the *underſtanding*, and then to *remove* all *Treachery* from the *Memory*. Theſe were the helps, which they were to tarry for in the City of *Jeruſalem*, *until they were endued with power from on high*. It was not for them as yet to know many of thoſe things, (*a*) *which the Father had put in his own power. But ye ſhall receive power*, ſays Chriſt, then juſt about to aſcend into Heaven *after that the Holy Ghoſt is come upon you*.

In compliance with this *laſt* injunction of their Maſters, and in expectation of the performance of his promiſe, they *return unto* Jeruſalem *from the Mount called* Olivet, *where they continued in prayer and ſupplication*, till it was actually made good to them in this wiſe, viz. (*b*) *When the Day of pentecoſt was fully come, they were all with one accord in one place, and ſuddenly there came a ſound from Heaven, as of a ruſhing mighty Wind, and it filled all the Houſe where they were ſitting. And there appeared unto them cloven Tongues like as of fire, and it ſat on each of them: and they were* * *all filled with the Holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them utterance.*

(*a*) Acts i. 7, 8. (*b*) ib. ii. 1. 2, 3. 4.

* The number of whoſe Names together was about a Hundred and Twenty, Acts i. 15.

Here then we have a perfect, and authentick relation of the Accompliſhment of this promiſe of our Lords to his Diſciples, of the *Manner*, in which it was accompliſhed, and the wonderful *Effects*, with which it was attended. And thus were they inveſted with *power*, as well as *Authority*, to ſet forward the mighty work, which they were ſent upon. They had before received their *Commiſſion*, *go ye teach all Nations*; they now received *Abilities* to put it in *Execution*.

Let us now compare this with our Authors Conceſſion, and then ſee the reſult of Both. He allows, that there was a promiſe, and that it was made good at the *Feaſt* of *Pentecoſt* following. So far then the *Evangeliſt*, and he *agree*, and it is plain, that they are ſpeaking of *one*, and the *ſame* thing. By the admiſſion of this, I humbly conceive, he admits every Circumſtance relating to it, as recorded by him; tho' afterwards he would fain *ſhuffle* from it, and *evade* it. Chriſt intended to appoint and *qualify*, twelve Men, who had been with him in his preaching, and miniſtry among the *Jews* to preach the ſame Goſpel, *i. e.* as he had preached himſelf, to the reſt of Mankind, and according to his intention * roſe from the Dead on purpoſe, that he might *excite* and *enable* theſe his *Apo-*

* I ſhould rather have thought, that he aſcended into Heaven for that Purpoſe.

ſtles

ſtles to preach his Goſpel as aforeſaid, which he did at the *Feaſt* of *Pentecoſt* following. So far *CHUBB*; to which the *Evangeliſt* gives an *Illuſtration* by telling us, *how* they were *qualify'd*, and *enabled* to diſcharge this important truſt, *i. e. they were all filled with the* Holy Ghoſt, *and began to ſpeak with other Tongues, as the Spirit gave them utterance.* This then was what their *qualification primarily* conſiſted in, and not in working miracles, as he has falſly ſuggeſted. Their buſineſs was *to teach all Nations*, and by their preaching to convert them to the Faith of *Chriſt*. This *humanly* ſpeaking, was impoſſible for them to do, unleſs they could readily *expreſs* themſelves in the *reſpective* Languages of the Nations, they were to convert. (*a*) *Except ye utter by the Tongue*, ſays the Apoſtle, *words eaſie to be underſtood, how ſhall it be known, what is ſpoken? Ye ſhall ſpeak into the Air.* A Language *unintelligible* to the Hearer, is no better than an *inarticulate Confuſion* of Sounds. *If I know not the meaning of the Voice, I ſhall be unto him, that ſpeaketh, a Barbarian, and he that ſpeaketh, a Barbarian unto me.* What would the bare working of miracles have availed? What Purpoſe would it have anſwered without this? It might be attended with *Admiration*; but could not with *Conviction.*

(*a*) 1 Cor. xiv. 9, 11.

Suppoſe

Suppoſe a Foreigner, a *Chineſe* for example, ſhould make an Harangue in his native Tongue to the good people of *ENGLAND* in favour of * *Confucius* his Doctrine, and at the ſame time ſhould work many miracles before our Eyes; we might allow, *that mighty deeds did ſhew forth themſelves in him*: but could neither *give* nor *with-hold* our *Aſſent*, from what he ſaid, unleſs we *apprehended* the Drift of his Diſcourſe, and what he propos'd to us to *deliberate*, and *determine* upon. And thus would it have been with the Apoſtles, who would not have been able to have made one *Convert* out of the many Nations then at *Jeruſalem*; nor afterwards, when they travelled amongſt the *Parthians* and the *Medes*, &c. had they not been firſt Maſters of thoſe Tongues, *wherein* the people were *born*, amongſt whom they were to preach, and propagate the Goſpel.

It was by vertue of this alone, that they were enabled *firſt* to *convince*, and *then* to *convert*, as the *Event* plainly proved, when upon St. *Peters* preaching, (*b*) *the ſame day there were added to them about three thouſand Souls.* It was by the help of this, that *the word of God encreaſed and the number of the Diſciples multiplied greatly*; that *the ſound thereof went out* with an amazing ſwiftneſs *into every cor-*

* A famous Philoſopher, born 551 Years before our Saviour, held in great Veneration in *China* to this Day.

(*b*) Acts ii. 41.

ner

ner of the Earth, and in the ſpace of a few Years, ſubdued States and Kingdoms to its Obedience, till at laſt it *Chriſtianiz'd* the whole World. For the Apoſtles who could ſpeak all Languages, and ſo could *accommodate* and *vary* their Speech to the Speech of the People, whereſoever they came, it was much the ſame thing, as tho' (*c*) *the whole Earth had been of one Language and of one Speech.*

And that which pav'd the way for the better reception of the Goſpel from their mouths and greatly contributed towards its furtherance, and advancement, was the Choice, which * *the manifold Wiſdom of God* made of that very Seaſon, for working this miracle; *when there were dwelling in Jeruſalem*, Jews, *devout Men out of every Nation under Heaven*, to be witneſſes to ſo ſurprizing a change, when ſo many *Gallilæans*, as illiterate as *CHUBB* himſelf, on a ſudden commenced *univerſal Linguiſts*, whom they (*a*) *heard* with amazement *ſpeak in their own Tongues the wonderful works of God.* Theſe *big* with the *news* of ſo *extraordinary* an Event, upon their return to their ſeveral Homes, *divulg'd* and *ſpread* it no doubt, whereſoever they came, and by their *Relations* made others partakers of that wonder and aſtoniſhment, which they were filled with themſelves. So that each and every of them might ſerve

(*a*) Acts ii. 11 * πολυποίκιλος σοφία

as

as a *Meſſenger before the face* of the Apoſtles, *to prepare their way before them*; and kindling in others an *expectation*, and *deſire* of ſeeing and hearing the ſame things, ſeaſoned their minds for thoſe fuller diſcoveries, which they, by their preachings, were to make, when they came amongſt them. *Behold*, might not any One of them ſay, upon the arrival of any of the Apoſtles in their province, (*a*) *are not theſe which ſpeak Gallilæans*, thoſe very *Gallilæans* whom we ſo lately ſaw miraculouſly endow'd with the gift of Tongues? To which their Countrymen might reply as the *Samaritans* did, on an Occaſion not much unlike, (*b*) *Now we believe, not becauſe of thy ſaying, for we have heard them ourſelves, and know indeed*, that theſe are the *wonderful works of God*, and that he, who has thus endow'd them, can be none other, than *the Chriſt, the Saviour of the World.*

And thus the Gift of Tongues of it ſelf, would have gone a great way towards propagating the Goſpel over the face of the Earth: the power of working miracles without this could have done nothing. Nay in Truth all other power from on high without this had been weakneſs, and inſufficiency; all other Gifts and endowments from the *Holy Ghoſt*, had been uſeleſs and unavailing. To what purpoſe would he have *guided them*

(*a*) Acts vii. (*b*) John iv. 42,

into

into all Truth; ſeeing that they would be *incapable* of conducting others; and he might as well have eras'd *all things* as have *brought them to their remembrance*, if for want of *Elocution*, they could make no body the better for it? *He that ſpeaketh in an unknown Tongue, edifyeth himſelf: but if I come unto you, ſpeaking with Tongues, what ſhall I profit you?*

But when their underſtandings were *illuminated* with all knowledge from the *father of Lights*, and the gift of Tongues was moreover conferred, to capacitate them to *communicate* of their light to others, the power of working miracles ſupervening all the reſt, compleated, and fitted the Man of God, for every good Work of his Office, for *Doctrine*, for *Edification*, for *Exhortation*, and *Comfort*. To be able to work miracles, as Chriſt had done before, was a glorious encreaſe of Power, eſpecially, when directed to anſwer the ſame *End* with his. But ſtill theſe were only as *Means* to their *End*; to which therefore they muſt be *inferior* and *ſubordinate*. The *End* is for its *own* ſake; the *means* are for the *ſake* of its *End*. And what was the *End* of Chriſt's working miracles, which were equally the *Effects* of his goodneſs and power, but *fidem facere*, to gain Credit, and confirm the Truth of that Doctrine, which he preached, whether by way of

of *Prologue*, or *Epilogue* to it. Here then we find the *Apoſtles*, at laſt inveſted with *all power*, and *abilities* of every kind; that they were every way *qualified*, as well as *appointed* to preach the Goſpel of *Chriſt*, that they were *taught of God*, whoſe good Spirit had *guided them into all Truth*; that he had given them a *Tongue* and *Utterance* to *convey* this Truth to others; and to *back* all the reſt had *endued* them with a *power* to work miracles by way of *Confirmation* of thoſe Truths, which they *uttered*. They were above all * imperfection either *moral*, or *intellectual*; had no *Defect* either in their *underſtanding*, their *memory*, or their *will*. *They were all filled with the Holy Ghoſt*, and what they ſpake with *other Tongues* were only the *overflowings* of the Spirit; ſo that if they *erred* in the account, which they gave to others, the *Error* was not *theirs*, but the *Spirits that gave them utterance*.

If from hence we have recourſe to the *Acts* of the *Apoſtles*, and there examine *how*, and in what manner they employ'd their abilities, from their great *Induſtry* and *aſſiduity* in preaching the Goſpel, their unwearied *Zeal*, *Courage*, *Conſtancy* and *Perſeverance*, in abiding, by what they preached, from the Succeſs it was attended with, and the *Signs* and *Wonders*, *which were done by their Hands*,

* (*i. e.*) So far as it related to their Office.

we

we cannot but infer the ſtricteſt *fidelity*, and *adherence* to Truth in the diſcharge of their Office, that they *were* (*a*) *good Stewards of the manifold Grace of God.*

And this indeed is admitted by our Author himſelf, where he tells us, they were endued from on high, with the power of working miracles; unleſs we allow, that God could ſet his *Seal* to a lie, as he needs muſt, was not their Doctrine true, in confirmation of which theſe miracles were wrought. So that we muſt conclude, that if *any One* (*b*) of them *ſpake*, he *ſpake as the Oracles of God*, if *any One miniſtred that he did it, as of the Ability, which God giveth; that God in all things might be glorifyed through* Jeſus Chriſt; *to whom be praiſe and Dominion for ever and ever, Amen.*

Theſe *Abilities* of theirs were neither *tranſient* as to their *Duration*; nor *limited* as to their *Degree*, (*i. e.*) They extended to all things *neceſſary*, at all times and ſeaſons, be the *Occaſion* ever ſo *ſudden*, or the *Emergency* ever ſo *great*. No *Difficulties* could *obſtruct* them, no *dangers diſmay* them. When (*c*) *brought before Kings, and Governours*, for their maſters ſake, they needed to take *no thought*, how or *what they ſhould ſpeak, for it was given them in that ſame Hour, what they ſhould ſpeak.* (*d*) *Settle it in your hearts*, ſays Chriſt,

(*a*) 1. Peter, iv. 10. (*b*) ib. 11. (*c*) Matth. x. 18. 19.

not

not to meditate before, what ye ſhall anſwer, for I will give you a mouth, and wiſdom, which all your adverſaries ſhall not be able to gainſay, or reſiſt. He, that could have withſtood them, muſt have been able to withſtand GOD; (*a*) *for it is not ye that ſpeak, but the Spirit of the Father, which ſpeaketh in you.*

Should we aſk our adverſary here, whether the Apoſtles, with all theſe *qualifications*, and *Abilities*, were *divinely inſpired* or not, in preaching the Goſpel, would he anſwer in the *negative*, I think, ſuppoſing him at *liberty* ſo to do? If he would, we muſt deſire him to explain his Terms, and to let us know, what he underſtands by being *divinely inſpired*; becauſe it muſt ſignifie with him ſomewhat *different*, from what it does with the reſt of Mankind. For if theſe Men were not *divinely inſpired*, and that in the higheſt acceptation of the words, *never* were there Men *inſpired* ſince the *Creation* of the World; neither is there in Nature ſuch a thing as *Inſpiration*. So that we have been talking about *nothing* all this while, *mere* words without *ideas*, an *imaginary ſomewhal*, which has not ſo much as a *potential Exiſtence*.

If he allows them to have been *divinely inſpired* in their preachings, will he ſay,

(*a*) Luke, xxi. 14. 15.

that

that they were leſs ſo in their Writings? Or rather ſhall we not *extort* a *Confeſſion* from him, that the *ſelf-ſame* Spirit, which guided their *Tongues*, guided their *Hands* alſo? Is it agreeable to *Nature*, and the *Reaſon of Things* to admit Men to be *infallible* in their *Sermons* and *Diſcourſes*; and yet to deny them that *Infallibility*, as ſoon as they ſhall ſit down to *write*?

Humanely ſpeaking we are all much better able to *write* upon a Subject, than to *talk* upon it, *off-hand*; as it affords us Time *coolly* to *excogitate*, and *methodize* our *Conceptions*, to *cloath* them in *apter*, and more proper Phraſe, and to argue more *rationally*, and *concluſively* from them. And thus would it have been with the Apoſtles, had they not receiv'd ſome *preternatural* Aids, and Aſſiſtances. But to them, who order'd not their own Conceptions, but ſpake without Thought or Premeditation, *as it was given them in that ſame Hour*, it was all one, whether they *ſpake*, or *wrote*. The *Veracity* of God *non accipit magis, aut minus*; is not capable of *Encreaſe* or *Diminution*; but is eternally and *unvariably* the ſame; tho' it diſplays itſelf after a thouſand *various* Manners to us. And we may defy the moſt *artful Sophiſter* of them all, to aſſign one Reaſon from the *Nature* of Things, why the Apoſtles ſhould not be

able to expreſs themſelves *unerringly*, as well *one* Way, as the *other*.

But indeed this is not all; both the *Honour* of God, and the *Intereſt* of his Church were too nearly concerned to permit them to be *more erroneous* in their *Writings*, than in their *Preachings*. Theſe were to ſupply the Place of *Inſpiration*, which was to ceaſe with the Apoſtles, or ſoon after; and were to be a *fix'd* and *ſtanding Rule* to the Church thro' all Ages, by which She was to regulate both her *Faith* and *Practice*; and to judge for ever of the *Soundneſs*, or *Heterodoxy* of her Members in *either*, according as they *did*, or *did not ſquare* with this Rule. And thus Chriſt has made good his Promiſe to his Apoſtles, and their Succeſſors, *Lo, I am with you alway, even unto the End of the world*; ſeeing that they, whom he *commiſſioned* to preach his Goſpel, *tho' dead* yet continue to *ſpeak* in every Tongue *as the Spirit gave them Utterance*.

This *Method* of Conveyance the Almighty made choice of, as moſt *agreeable* to his own divine *Wiſdom* and *Goodneſs*; and beſt *adapted* to the *Calls* and *Exigencies* of his People; a Method the ſafeſt, and the leaſt expoſed to *Abuſe*, or *Corruption*, either through Length of Time, or the arbitrary Impoſitions of Men; who, to ſerve ſome *ſecular* Ends of their own, might perhaps be tempted to *make the Word of God of none Effect through their Traditions*.

This

This is that honourable Appellation by which our Saviour is pleaſed to diſtinguiſh the Writings of *Moſes* and the Prophets, *viz. the Word of God*; and as ſuch they are acknowledged by God the Father, as though written with his own Finger, *I have written unto them the great Things of my Law.* And as our Savionr ſo often appeals to them for the Proof of his being the *Meſſiah*, which ſufficiently eſtabliſhes their Authority: So from the *Correſpondence* of the *New Teſtament* with the *Old*, we may juſtly infer *both* to be the *Dictates* of the ſame Spirit; that the ſame God, *which ſpake in Times paſt unto the Fathers by the Prophets, hath in theſe laſt Days ſpoken to us by his Son*, and his Apoſtles. So that could there be any Odds, the Advantage would manifeſtly lie on the Apoſtles Side; when *ſo many* of them at *once*, in the Preſence of *ſo great* a Multitude, were ſo ſuddenly endued with the *Gift* of *Tongues*, the *Spirit* of *Propheſy*, and the *Power* of working *Miracles* in a more *eminent* and tranſcendent Manner than any *One*, the moſt able of the Prophets ever *appear'd* to have been endued with. And if theſe are allowed to be *divinely inſpired* in *writing* their Propheſies, as well as in delivering them *vivâ voce* to the People, which their Completion at ſo many Hundred Years Diſtance proves them beyond Contradiction to be: Why

ſhould the Evangeliſts be *leſs inſpired* in what they *wrote calmly*, and *compoſedly*, than in what they *ſpake* in a *Crowd*, or in a *Tumult*, in the *Hurry* of a *Court* of *Juſtice*, and under the *Awe* of a *Tribunal*. The Gift of Tongues, unattended with a Capacity of *writing*, as well as *ſpeaking* in thoſe Tongues, had been but of little Service towards propagating the Goſpel, unleſs to thoſe, that heard it from the Apoſtles Mouths; and therefore would have been as *Means incompetent* to their *End*, viz. the teaching all Nations to the End of the World. *Oral Tradition* is at beſt but an *uncertain* Method of Conveyance. The *good News*, paſſing thro' ſo many Mouths, might have loſt ſome of its moſt *material* Circumſtances; as your *fineſt Spirits evaporate ſooneſt by often Tranſfuſion*; and what it had *loſt* of its *own*, might be *made up* of ſomething *foreign*; tho' *baſely lower'd* and *adulterated* by the Mixture. And thus thro' the *natural* Infirmities of Men, as *Miſapprehenſion*, want of *Memory*, or the like, the Hiſtory of Chriſt's Life, and Doctrine, muſt have ſhared the ſame Fate, with *a Tale that is told*, ſuppoſing *no* private Views of their own interfered: How much more ſo then, when the *Paſſions* and *Prejudices* of Mankind were engaged; and *Intereſt* and *Ambition* had their ſeveral Turns to ſerve?

Every

Every one would have a Goſpel to *himſelf*, in length of time, as ſuited beſt to his own *humour*, and *inclination*. *Controverſies* and *Contentions* without *Number*, and without *End*, would be multiplyed for want of ſome *certain Rule*, by which as a common Standard they might be decided. And the *Confuſion* amongſt us would be no ways inferior to that of *Babel*; when GOD *confounded their Languages, ſo that they underſtood not one anothers Speech*. This would be the Caſe for want of *Scripture* to refer to in all our *doubts*, and *diſputations*, which *bad* as it is, would be much *better* than *with Scripture*, provided *That* be not infallibly true, (*i. e.*) of *Divine inſpiration*. *Iniquity* would otherwiſe be eſtabliſhed by a *Law*. *Error* would be *unavoidable*, and at the ſame time *invincible*. For it is impoſſible to draw a *ſtreight line* by a *crooked Rule*; or that a man *wrong* in his *Principles*, ſhould be *right* in his *Practice*.

If the Apoſtles therefore might be ſuppos'd to *err* at all, to *err* in their *preachings* would have been of leſs fatal Conſequence than to *err* in their *writings*. And that not only for the reaſons above; but further, becauſe by their *preachings*, they would only be capable of miſleading their *Cotemporaries*, the people of *that Generation*; whereas the errors of their writings would be *entailed upon Poſterity*, would be *perpetuated*, till gene-

rations ſhould be no more. And is this agreeable to the *Idea*, which our Author entertains, either of the Wiſdom or Goodneſs of God, to think that he ſhould thus *providentially* guard againſt thoſe *leſs evils* of the *firſt Claſs* by the gift of Tongues to the Apoſtles, and that he ſhould leave mankind expos'd to thoſe of much *greater malignity* of the *ſecond*, for want of *continuing* that ſpirit by which they *ſpake*; or that he would ſuffer the *Scripture*, which was intended to *prevent* error, to be it ſelf the *Occaſion* of almoſt, all that ever happened. * But "it is "very abſurd, and a ſhameful affront "to the *Majeſty* of *Heaven* to ſuppoſe" any thing like this; and it would be much better to deny his *Exiſtence*, than *debaſe* his *Eſſence* by ſo *vile* an Imputation.

So that from the *Nature* of Man, from the *Attributes* of God, and from the *reaſon* of things reſulting from thence, together with our Authors own *Conceſſion* it appears, that St. *John* was *divinely inſpired* in *writing* as well as in *preaching* the Goſpel; nor indeed is it poſſible, that it ſhould be otherwiſe; becauſe he *preached* and *wrote* the ſame things. Had St. *John*, or any other of the *ſacred Claſſicks* preached *one* thing, and wrote *another*, a ſtrong *Objection* had lain againſt both their *Preachings* and their *Writtings*, from their *mutual repugnancy* to each other. But

* *Chubb*, page 118.

But as this is not ſo much as *pretended* to be the Caſe; nay as the *Contrary* is more than ſuppos'd by our *Opponent* himſelf; it is plain, that the Authority of *both* muſt be equal; becauſe their Doctrine was *uniform*, and of a *piece*, whether *orally*, or *ſcripturally* convey'd. The *methods* of Conveyance only were *different*, the *Doctrine* was all *one*. And it would be hard to ſay that, that which was *true*, when *ſpoken*, would be *falſe*, when it was *written*. Their preaching, and their writing is one and the ſame thing to us; who know nothing of what they preached; but by what they wrote. So that *if we believe not their writings*; how ſhall we believe their Words.

To deny St. *John*'s *Goſpel* therefore to be *given by Inſpiration of God*, is to deny, that the promiſe of the Father was made good; which yet by Way of *ſelf-contradiction* he acknowledges, and declares (about Thirty Pages after) to have been made good, at the Feaſt of *Pentecoſt* following. For as our Saviour had promiſed his Diſciples (*a*) *another Comforter, even the Spirit of Truth, who was to guide them into all Truth*; So was he to *dwell in them, and to abide with them* FOR EVER.

If they then were *ignorant* of any *one Truth* (i. e.) *neceſſary divine* Truth; or if

(a) xiv. 16. 17

this Spirit, *which dwelt in them*, at any Time *deſerted* them; how was this *promiſe* made *good?* how did he *abide with them for ever?* But this Promiſe was made good; therefore this Spirit did *abide with them for ever*; therefore it *deſerted* them at *no* Time, neither *ſpeaking*, nor *writing*; therefore to ſay, that St. *John* was *divinely inſpired* in writing his Hiſtory, is not groundleſsly to preſume a Point which is void of Proof; but to aſſert a moſt *notorious Truth*, upon the ſureſt grounds, being prov'd by Mr. *CHUBB* himſelf, and therefore is on all Hands to be admitted.

What has been ſaid in this place by Way of Defence of St. *John* in particular, will extend to all the Writers of the New Teſtament in general, who were *divinely inſpir'd* in preaching the Goſpel as well, as he. If not; St. *Mark* cloſes his Goſpel very unfaithfully, where he tells us, that the Diſciples (a) *went forth, and Preached every where,* τȣ̃ κυρίȣ συνεργȣ̃ντος *the Lord working with them* (i. e.) *by* the Bleſſed influence of his Holy Spirit, *and Confirming the Word with Signs following* AMEN. Neither has St. *Luke* dealt a whit more fairly by us in his Acts of the Apoſtles, where Paſſages to the ſame Purpoſe ſo *frequently* occur, that to point them out *ſingly* would be alto-

(a) Mark xvi. 14.

gether

gether needleſs. (*b*) *They were all filled*, he ſays, *with the Holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them utterance.* This he repeats a *ſecond* time on another Occaſion, *they were all filled with the Holy Ghoſt, and they ſpake the Word of God with boldneſs.* So that they uttered nothing but *as the Spirit gave them utterance*; and what *they ſpake*, in Conſequence of it, was not the *Word of Man*, but *the Word of God.* And as they were thus *divinely inſpired* in preaching the *Goſpel*; ſo likewiſe were they in their Writings relating to it; if their *own* Teſtimony in the Caſe be allow'd as *valid*, or *ſignificant*.

The firſt Thing I think which we meet with of their Writing, is an Epiſtle to the Converts at Antioch. A Controverſie concerning the *Obligation*, and *Neceſſity* of Circumciſion had been kindled amongſt them by ſome Judaizing Chriſtians, which occaſioned a general Council of the *Apoſtles* and *Elders with the whole Church* at Jeruſalem to determine it. This Epiſtle of theirs containing their Determination of the matter, is ſent to them by the Hands of *Paul* and *Barnabas*, with other (*c*) *choſen Men of their own Company*, and deputed from the reſt of the Body; to which that they might add the greateſt *Sanction* and *Authority*, beſides that of

(*b*) Acts ii. 4. (*c*) ib. vi. 31.

their

their *own*, and the *Bearers*, (d) it *ſeemed good*, ſay they, *to the Holy Ghoſt, and to us, to lay upon You no greater Burden than theſe neceſſary Things* &c. Here you ſee, by the univerſal ſuffrage of the Church, that the Holy Ghoſt was aiding and aſſiſting in penning theſe Letters, in Conjunction with the *Apoſtles*; ſo that what they *wrote* was as much the *Word of God*, as what they *ſpake*. St. *Paul* indeed, the greateſt writer amongſt them, was not of the Number of thoſe, who were *filled with the Holy Ghoſt*, at either of the Seaſons abovementioned; being at that Time, as he ſays himſelf, a (e) *Blaſphemer*, and a *Perſecutor*.

But no ſooner was he *converted* to the *Faith*, in that miraculous manner deſcribed by St. (a) *Luke*, and had *prepared* his Soul, by *faſting*, for the *reception* of the *Deity*; but he recovered his loſt Sight, and was *filled with the Holy Ghoſt* at the ſame time, by the *impoſition* of the *Hands* of *Ananias*. So that he was every way as well qualify'd for preaching the Goſpel, as they to whom the promiſe of the Father was made good at the Feaſt of *Pentecoſt*, was filled with the *Holy Ghoſt*, the Spirit of Truth as well, as they, ſo that in *nothing was he behind the very chiefeſt of the Apoſtles*.

(d) ib xv. 22. 28. Vide ib. (e) xxvi. 11.
(a) Acts ix. 17.

Who-

Whoſoever now ſhall read over the Acts of the Apoſtles, and then the Epiſtles written by St. *Paul*, and ſhall compare the Account, which St. *Luke* gives of him, with *that*, which he gives of himſelf, cannot but obſerve the greateſt *Harmony* between both, and that He preached, and wrote the ſame Things. And this indeed the nature and deſign of Epiſtles plainly ſpeak, and require; which is to *ſupply*, as well as they can, the place of *perſonal* converſation; to diſcloſe, and communicate ones Thoughts at a diſtance, and make our Correſpondent as well acquainted with our *mind* and *meaning*, as tho' preſent. *Writing* is a *ſilent* kind of *Speech*; and conveys to the underſtanding by the *Eye*, thoſe things, which the *other* does by the *Ear*. So that had he preached *one* thing, and wrote *another* they would have had wherewith to *confute* him under his own Hand. And as things *written* are in their own nature more *permanent*; than things *ſpoken*, being always to be *referred* to, when the others are *loſt* in Sound; ſo would they have a *ſtanding Argument* againſt him, ſomething to *hit* him *full* in the Teeth with, as often as his Doctrines *claſh'd*, or *interfered* with each other.

But St. *Paul* expreſsly aſſures the *Corinthians* of the contrary to this in the paſſage before quoted (*b*) *Moreover, Brethren, I declare un-*

(b) 1 Cor. xv. 1.

to

to you (*i. e.*) in writing, *the Goſpel which I preached unto you*, (i. e.) when amongſt you in Perſon. And this he aſſerts in a verſe or two preceding to be the Commandment of GOD, and not to be the dictates either of his Fancy, or his Judgment, (*c*) *If any man*, (ſays he, *think himſelf to be a prophet, or Spiritual, let him acknowledge, that the things that I write unto you, are the Commandments of the Lord.* To the ſame purpoſe he tells the *Theſſalonians*, (*d*) *For this Cauſe alſo thank we God without ceaſing, becauſe when ye received the Word of God, which ye heard of us, ye received it, not as the word of Men, but (as it is in truth) the word of God, which effectually worketh alſo in you, that believe.* For which reaſon it is, that he *writes* to them with ſuch *Confidence* in his ſecond Epiſtle, (*a*) *If any Man obey not our word by this Epiſtle, note that man and have no Company with him, that he may be aſhamed.* (*b*) *Nevertheleſs, brethren*, ſays he to the Romans, *I have written the more boldly unto you, in ſome ſort, as putting you in mind, becauſe of the grace that is given to me of God, that I ſhould be the miniſter of Jeſus Chriſt to the* Gentiles, *miniſtring the Goſpel of God, that the offering up of the* Gentiles, *might be acceptable, being ſanctified by the Holy Ghoſt*, &c. *I have fully preached the Goſpel of Chriſt*, &c. This is

(c) ib. xiv. 37. (d) 1 Theſſ. ii. 13, (a) 2 Theſſ. iii. 14.
(b) Rom. xv. 15. 16.

the

the Teſtimony, which the Apoſtle gives of himſelf; ſhew me the Man that can *invalidate*, or ſet it by. *I ſay the Truth in Chriſt*, ſays he, *I lie not, my Conſcience alſo bearing me witneſs in the Holy Ghoſt.* (d) *For God is my witneſs, whom I ſerve with my Spirit in the Goſpel of his Son*, &c. (e) *I call God, for a record upon my Soul.* &c.

This is the ſolemn manner, in which St. *Paul* aſſerts his integrity in delivering the Goſpel, whether in *writing*, or in *Speech*; and inſiſts upon *Obedience* to his word, as being not the *word of Man, but the word of God.*

How *his* words could be the word of *God* unleſs *ſpoken*, or *written* as the *Spirit gave him utterance*, it remains upon our Antagoniſt to diſcover, till then we are at liberty to draw the intended Inference, viz. that St. *Paul*, as well as St. *John*, was *divinely inſpired* in writing his *Epiſtles*, ſo that they carry the nature of *Goſpels* in *part* *, only bear not that name, as being convey'd *Epiſtle*-wiſe: And what he *falſely* calls their *reaſonings* and *concluſions*, come under the ſame Character, being founded not on *Opinion* but *knowledge*, being none other than the *Commandments of the Lord.* And thus the *Chriſtian Diſpenſation*, which ſometimes is called ſim-

(d) ib. i. 9. (e) 2 Cor. 1. 23

* Vide pages 195. 196

ply

ply the *Goſpel*, ſometimes the Goſpel of *Jeſus Chriſt*, and at other times the *Goſpel of God*, is in many places called by St. *Paul* (*f*) *My Goſpel*. What does St. *Paul* mean by calling it his Goſpel? Were theſe, I would fain know, ſo many *ſeveral* Goſpels? or rather were they *one*, and the *ſame*? If they were *different*, point out that *difference*: if the *ſame*, then *Chubb* by aſſerting the *True Goſpel* of *Jeſus Chriſt*, aſſerts the *True Goſpel* of St. *Paul* at the ſame time. And indeed, to call either *John* or *Paul* Saints, as he frequently does in this place, upon any other Suppoſition, than that, what they wrote was infallibly true, is an Arrant piece of *Mockery*, and *Inſult*; is to *unſaint* them in the ſame Breath, and to put them upon a level with St. *Woolſton*, or St. *Chubb*, (i. e.) *Saints*, that are *none of Gods making*.

For if after ſo many *ſolemn Invocations* of God to witneſs to the Truth of what they ſaid, they foiſted their *Opinions* upon us for *Facts*, their *carnal reaſonings and concluſions*, for the *dictates* of the *Holy Spirit*, they muſt be the moſt *hardned*, and *daring Impoſtors*, that ever undertook to *deceive* mankind, in defiance of *Omniſcience* to detect them, or *Omnipotence* to puniſh the *deceit*. I do not take it upon me in this place to aſſert the *moral Characters* of the Apoſtles, it may be time enough to draw up their

(*f*) Rom. ii. 16. et alibi

defence

defence, when our Author has brought his *Accuſation*.

But if they ſtand free from a Charge of that kind, it muſt fall unavoidably with double weight upon the *hairy Scalp* of their *Opponent*; unleſs *both* ſides of a *Contradiction* can be true. Seeing that he calls that their *particular private Opinion*, which they aſſert upon *knowledge*, and *certainty*, and which he himſelf allows them to have been *witneſſes* of; and denys them to be *divinely inſpired* in writing their Hiſtories, which they ſo often averr, they were; nay which he himſelf by *implication* afterwards proves for them. It being impoſſible, as appears from the ſeveral Conſiderations aforegoing; but that, if they were *divinely inſpired* in *preaching*, they *muſt* be *divinely inſpired* in *writing* the Goſpel likewiſe.

Conſcious therefore of this Truth, and the Uſe that might be made of his own Conceſſion againſt himſelf, ſhould he allow the promiſe of the Father to be made good in the manner, which the Evangeliſt deſcribes; and being well aware, ſhould he but mention the gift of Tongues, that the other would follow by an undenyable Train of Conſequences, he paſſes by it in Silence, and *purpoſely* miſleads you from the Power, which they *were* inveſted with, to the Power which they *were not* inveſted with at that Time; and of

fore-

forethought, and *malice propenſe* tells you, that the Power, they were endued with from on high, conſiſted in working Miracles, inſtead of their being *filled with the Holy Ghoſt*, and *ſpeaking with other Tongues, as the Spirit gave them utterance.*

This is a *falſhood* the moſt palpable, and barefac'd, that was ever broach'd; in Oppoſition to the Evidence of his Senſes, and his own ſelf-conviction to the Contrary. A *falſhood* ſo Glaring, as to ſtrike the Eye at the firſt Glance; which as no one leſs *deſperate* than CHUBB would have advanced; ſo no one leſs *blinded* with *ſelf Love* than he, would ſo much as have hoped, ſhould paſs undetected. He might as well have told us, that *God made two great Lights*, the *leſſer* Light to rule the *Day*, and the *greater* Light to rule the Night upon the Authority of Moſes; and might with equal Reaſon demand our aſſent to the Truth of it, as pretend to make this go down with any One, whoſe *Credulity* will not *ſwallow a Camel.* Who is ſo ignorant, as not to know, that the Apoſtles were endued with the Power of working Miracles, long before the Deſcent of the Holy Ghoſt upon them, at the Feaſt of *Pentecoſt* there mentioned? If there is any One, that can read at all, ſo little read in the Holy Scriptures, as to be unacquainted with this, let him but turn to St. *Mathew*, who will inform

ſorm him, that When Jeſus *(a) had called unto him his twelve Diſciples, he gave them* POWER *againſt unclean Spirits, to caſt them out, and to heal all manner of Sickneſs, and all manner of Diſeaſe* &c. To the ſame purpoſe will he find St. *Luke* ſpeaking, *(b) then he called his twelve Diſciples together, and gave them* Power, and Authority *over all Devils, and to Cure diſeaſes.* So that they were endued with this Power of working Miracles, like as Chriſt had done before, for no leſs Space * than two whole Years, and five Months, before the *promiſe of the Father* was made good at the Feaſt of *Pentecoſt*; if his Friend *Whiſton* has calculated right. But be that as it will, this we know for certain; that no Man of *Common-ſenſe*, could *inadvertently* confound a Thing, which fell out long *before* our Saviour's *paſſion*, with another, which happened not till ten Days *after* his *Aſcenſion.*

Here then I call *ALOWD* upon CHUBB, and all the leſſer *Fry*, which ſurround this *Leviathan*, to acquit himſelf, if he can, from this heavy † *Charge* of *wilful forgery*, and *Corruption* of the ſacred Text,

(a) Matth. x. 1. (b) Luke ix. 1.

* From December Anno Domini 31. to the latter End of May 33, qd. vid. Harmony page 308 compared with page 496.

† Accipe nunc Danaum inſidias, et crimine ab uno Diſce omnes. —— VIRG.

to the *Diſhonour* of God's Word, and the *abuſe* of his Readers Faith; which if he cannot, as I deſie him, with all the *united Powers* of *Darkneſs* to do, what can he ſay for himſelf, why he ſhould not be *branded* for a *Vender* of *falſe Doctrines*, *knowing* them to be *ſuch*, an *Heretick* in the ſtricteſt Acceptation of the Word, (*i. e.*) one that is αὐτοκαταϰρίτος (*c*) or *Condemned of himſelf*, as the Apoſtle defines ſuch a Perſon to be. So that let the Iſſue of the Controverſie concerning the word *Heretick* be what it will, our Author muſt remain in the Claſs, where I have plac'd him; being entitled to the *Benefit* of the *Clergy* on neither Side.

I muſt indeed do him the Juſtice in this Place to confeſs, that he has for once acted *conſiſtently* with himſelf. As he has unhappily eſpous'd the *Hereſies* of *Ebion* and *Cerinthus*; ſo he oppoſes the *divine Authority* of St. *John's Goſpel*, which *confutes*, and *confounds* thoſe *Hereſies*. As he denies Chriſts *Satisfaction*, and *Merit* with Socinus, he diſgraces St. *Paul's Teſtimony*, which ſo ſtrongly aſſerts *both*. And ſo far is he in the right beſure; becauſe, if what they ſay be *true*, his Doctrine muſt inevitably be *falſe*. When *Truth* is againſt a *Man*, it generally ſets the *Man* againſt *Truth*; and puts him upon the ſearch after ſome *Expedient*, or other, how to *elude*

(c) Titus iii. 11.

its

its *Evidence* or *break* its *Force*. But this he holds in common with the reſt of his *Fraternity*. It has been the *conſtant* Practice with *Hereticks* of all Denominations, from the Beginning, to *twiſt* and *turn* a *Text* of *Scripture* to their *own* Purpoſe, to *rack* and *torture* it to make it *Speak out*: and if at laſt it will not come up to the Point, to *fall foul* of the Scripures themſelves for *inſufficiency*.

This is but a poor Shift, that will ſtand him in no ſtead; a Shift, that will not, cannot, long be of Service either to *him*, or his *Cauſe*. As his Oppoſition to their Writings does not ariſe from any *Want*, but rather from an *Exceſs* of Evidence; ſo will it *inflame* the reckoning againſt *him*; and his *Obſtinacy* in doing *deſpite to the Spirit of Grace*, contrary to ſo much *Light* and *Knowledge*, will ſorely *enhance* his *Guilt*, and *heighten* his *Condemnation*. (a) *And this is the Condemnation*, ſays Chriſt, *that light is come into the World, and Men loved darkneſs rather than light, becauſe their deeds were Evil. For every one that doth evil hateth the light, neither cometh to the light, leſt his deeds be reproved.*

Here then our Saviour aſſigns the *general* reaſon, why all *Impoſtors* ſhun the light, *i. e.* for fear of being detected, and *particularly* points out ſuch, as we are at preſent con-

(a) John iii. 19. 20.

cern'd with, who refuſes to bring his Doc. trines to that *touchſtone* the Scriptures, knowing that upon *Tryal*, they will be found *counterfeit* and *baſe*.

And as this will be of no Service to the *Man*, ſo neither will it greatly promote his *Cauſe*. For after he has done his worſt, *all* that *love the Lord Jeſus Chriſt in Sincerity*, will ſtill believe his Goſpel to be, what his Evangeliſts and Apoſtles tell them it is; and will judge of the *truth* or *falſhood* of his *Tenets*, according as they *do*, or *do not* agree with their Writings.

For let it be conſidered further, that the word *Apoſtle*, is a name of *Office* as well as *Dignity*, ſignifying an Ambaſſador, or Meſſenger, diſpatch'd from one to another, with *mandates*, or *inſtructions* upon this, or that Subject. And thus St. *Paul*, at the opening of every Epiſtle, begins with aſſerting his *high Commiſſion* and *Authority*, as an *Apoſtle*, *Paul an Apoſtle of Jeſus Chriſt*, or the like; and elſewhere tells us, *we are Ambaſſadors of Chriſt*. They are the *Plenipotentiaries* of the Almighty, ſent to propoſe terms of *Accomodation* betwixt him, and his ſinful Creature, Man; and he *hath given unto us*, ſays PAUL, *the miniſtry of reconciliation, as tho' God did beſeech you by us: we pray you in Chriſt's ſtead, be ye reconciled to God.* Can any thing be more *pathetick*, or more *affecting* than this?

any

any thing more *expreſſive* either of the *fulneſs* of their power, or their *Zeal* in exerting it.

Should one of the *meaneſt Sons* of *Great Britain* take it upon him to *interrupt*, or *contradict* a foreign Miniſter in the delivery of his *Embaſſy* to our Sovereign, and pretending to know the Inſtructions of his Court, better than he knew himſelf, ſhould undertake to *correct*, and *new model* them, or advance a *ſet* of Overtures or Propoſals of his *own*, in direct Oppoſition to his; what could we think of ſuch a Perſon? Would he not, by the Conſent of all his fellow Subjects, either be pack'd off to the *Houſe* of *Correction*, or take up his *Quarters* amongſt the *Incurables*. Suppoſe ſuch a thing for once reduc'd into *precedent*; and that the Government ſhould lend a favourable ear to ſuch inſinuations; what a figure would our Nation make in the Eyes of the People round about us? how would they either *pity* or *deſpiſe* us? And which would they admire moſt, the *Folly* or *Phrenzy* of the Perſon making the *Oppoſition*, or the *Credulity*, or *Inſolence* of thoſe, that *gave way* to it?

Yet thus, and far worſe is it in the Caſe before us. God has ſent out his *Apoſtles* with a *divine Character* and a *divine Commiſſion*, and has furniſhed them with *divine Power* to put it in Execution, their *Creden-*

tials are admitted, their *Qualifications* approv'd, and yet after all, their Declarations must be rejected, as nothing but their *own private Opinions*, and their own reasonings and conclusions founded on, and drawn from such Opinions, tho' at the same Time the Opponent tells you, " || to the Persons be- " fore mentioned, (*i.e.*) the twelve Apostles, " were added two more, viz. *Saul* and *Bar-* " *nabas*, that in the Exercise of their Mi- " nistry, up and down the World, these " fourteen Apostles might offer to *all* with- " out *Distinction* the Gospel of *Christ*, and " acquaint them with the *True Contents* " of it." Thus he goes on with his *old* Game, playing *fast*, and *loose* at every turn; now contradicting the *Apostles*, and anon himself; disgracing his own Senses, that he may disgrace *their* Testimony, and degrade those *Sacred Oracles*, to which the *Spirit gave them utterance*, beneath the Answers delivered from the *Pythian Tripod*. For if the *Gospel* of JESUS CHRIST be neither an *Historical Account of Facts*, nor *Doctrines*, attested by *Eye* and *Ear* witnesses, and confirmed by *Demonstration of the Spirit and with Power*, as he urges, I cannot say, argues them not to be, *actum est*, it is all over; there is nothing at all in it, and it is quite *idle*, and *impertinent* to say any thing about it.

|| Vid CHUBB page 80.

All

All the promiſes of *God*, and predictions of his *Prophets* relating to a *Meſſiah* are rendered *null* and *void*; and all the *Acts* and *ſufferings* of Chriſt *correſpondent* therewith are of no more *Conſequence*, or *Concern*, than a mere *Phantaſm*, or a *Dream*, the *Child* of buſie *Fancy* pictured upon a diſtempered *Brain*. So that being attempted to be thus *Sacrilegiouſly* rob'd of that invaluable *Treaſure* the *Holy Scriptures*, with all the *Benefits* of *Chriſts* Life and Death *convey'd* down to us thro' them, had his *ſucceſs* been equal to his *malice*, we ſhould have juſt Cauſe to *Cry out* againſt him *with an exceeding bitter Cry*, and ſay in the Words *of Eſau*, (a) *he hath ſupplanted me theſe two Times, he took away my Birthright, and behold now he hath taken away my Bleſſing*. But *we are not ignorant of his Devices*. We have taken, I hope, a better Eſtimate both of our *Birthright*, and our *Bleſſing*, than to part with the former for any tranſient gratifications of our own, or to be trick'd out of the latter by the treachery, and deſign of others.

The Bleſſing naturally ſucceeds, and attends the *Birthright*; ſo that in renouncing, and giving up the *One*, we in Conſequence renounce, and give up the *Other* alſo.

Theſe are the *Writings* by which we *hold* under the *King* of *King's*, and *Lord* of *Lord's*,

(a) Gen. 27, 36.

by which alone we are enabled to prove our *Title* to an inheritance in the Kingdom of Heaven. And as our *forefathers* have handed them down to us *safe* and *uninjured* thro' length of time, with the ſame Care at leaſt with thoſe, by which they held their Eſtates; God forbid, that we ſhould be leſs *faithful* to our Truſt, than they; or ſo *unnatural* to our *Poſterity*, as to ſuffer the leaſt *Part*, or *Portion* of that to be *Embezzled* from them, which muſt be confeſs'd by all, both with regard to its *Origin*, and its *End*, to be the *nobleſt* * *Patrimony*, that we can poſſibly leave behind us.

As the Canon of theſe Scriptures was ſettled ſo very early, the *Evangelical* by St. *John*, betwixt the Years 90, and 100, and the *Apoſtolical* not much later, (*i. e.*) in the Beginning of the ſecond Century at fartheſt, the Church of *Chriſt* ever ſince, thro' the ſeveral ſucceeding Ages, hath held them as *Sacred*, in the higheſt Veneration and Eſteem: And tho' ſome diſputes have riſen concerning the Explication of ſome *particular* Texts, owing perhaps to *various* readings &c. hath notwithſtanding agreed in this *main Point*, that they were none other than the *Word of God*, as to *Eſſentials* uncorrupted, and as ſuch have referred them all hither to be determined, as by an *unerring*, and *infallible* Judge.

* Pſalm CXIX, 111. Thy Teſtimonies have I claimed as mine Heritage for *EVER*.

And

And thus the Church of England, declaring in her ſixth Article her aſſent to the ſufficiency of the Scripture for Salvation, explains her ſelf, viz. " in the name of the " Holy Scripture we do underſtand thoſe " Canonical Books of the Old and New " Teſtament, of whoſe Authority was never " any doubt in the Church; all the Books of " the New Teſtament, as they are com- " monly received, we do receive, and Ac- " count them for Canonical." To the ſame purpoſe the *Aſſembly* in their † *Confeſſion* of Faith, " under the name of Holy Scripture, " or the Word of God written, are now con- " tained all the Books of the Old, and New " Teſtament," which enumerating in the ſame Order and Number with the eſtabliſhed Church, it adds, " all which are given " by Inſpiration of God, to be the Rule of Faith and Life." And thus the Biſhop of *Wincheſter* agreeably with both, declares, ‖ " It is in the preachings of Chriſt himſelf, " and in the Writings of his Apoſtles, that " we can ſecurely hope to find the only " Account of this Enquiry, (*i. e.*) after e- " ternal Life, that will avail us any Thing. " The Reaſon of which he had Aſſign'd juſt " before, viz. becauſe God immediately " commiſſioned his Apoſtles to preach the

† Page 3, 4. ‖ Terms of Acceptance page 14. to the ſame purpoſe page 22 et alibi.

glad

" glad Tidings to the whole World &c. and " conducted them by an infallible Spirit to " ſecure them from *all* error in this matter."

Upon a review of the whole then it will appear, that the *True Goſpel of Jeſus Chriſt*, ſpight of all that our Author has advanc'd to the Contrary, is in the firſt place an *Hiſtorical Account* of matters of Fact *in part*, ſuch as Chriſt's Birth, Life, Death, Reſurrection, Aſcenſion, &c. Secondly, that it is *in part* ſuch *Doctrines*, and *Poſitions*, as his Evangeliſts, and Apoſtles have laid down, whether relating to *Faith* or *Practice*, according to the *mind* and *meaning* of Chriſt, which it was *impoſſible*, they ſhould be *miſtaken* in; becauſe upon his Departure from them, he ſent them the *Spirit of Truth* to ſupply his Place, and *to guide them into all Truth*; and leſt at any Time, being left to themſelves, they ſhould fall into Error, took up *his Dwelling in them*, and *abode with them for Ever*. So that BOTH theſe joined together make up the WHOLE of the *Goſpel* of *Jeſus Chriſt*.

Should we give up the * *Hiſtorical Account* of *matters of Fact*, we ſhould unſettle the *Foundation*, upon which Chriſtianity was built; ſhould we part with the *Doctrines*, which the Apoſtles deduc'd from thence, we ſhould pull down the *Superſtructure* raiſed

* Vid Addiſon of the Chriſtian Religion.

on

on that *Foundation*. There is no *medium* betwixt *retaining*, and *renouncing* the Whole. Tho' we are bid to *ſearch the Scriptures*; yet is it not with deſign, that we ſhould ſift them, as you do Wheat; that *one Part* ſhould be taken as *fine Flour*, and the *other rejected as Bran*. No: the *Higheſt*, and the *Loweſt*, the moſt *abſtruſe*, and moſt *obvious* are equally atteſted by that God, *that cannot lie*; and therefore are equally *credible* upon ſuch an Atteſtation; ſo that (*a*) *it is eaſier for Heaven and Earth to paſs, than that one tittle* thereof *ſhould fail*.

And yet from hence our Author takes Occaſion to raiſe a *freſh* Objection to the Goſpel of *Jeſus Chriſt*, as tho' it was not what his *Evangeliſts* and *Apoſtles* have delivered unto us; becauſe, it ſeems, * "the private "Opinions of thoſe, who wrote our Savi- "our's Hiſtory, and thoſe who were appoint- "ed, and ſent out to preach his Goſpel to "the World, were in many Inſtances very "*abſtruſe*, and much above the Capacities "of the common people. Whereas, the "Goſpel, which Chriſt preached to the "Poor, and which he gave in charge to his "*Apoſtles* to publiſh to the World, was *plain* "and *intelligible*, and level to the *loweſt un-* "*derſtanding*, as indeed it *ought*, and *muſt* "*needs* be."

(*a*) Luke xvi. 17. * page 49.

Here

Here then the *Apoſtles* at laſt are heavily fallen foul upon by this *Accuſer of the Brethren*, for exceeding their Commiſſion in preaching the Goſpel. The Indictment conſiſts of *three* Articles, *Firſt*, that what the *Apoſtles* preached was in many points *abſtruſe*, *Secondly*, that Chriſt preached *no ſuch* Goſpel himſelf, *Thirdly*, that he gave them *no ſuch* in charge to publiſh to the World.

To the firſt of theſe *habetis confitentem reum*, the Apoſtle *pleads Guilty*, if his practice couch'd any *Guilt* under it. *(b) We ſpeak* ſays he, *the Wiſdom of God in a Myſtery, even the hidden Wiſdom of God, ordain'd before the World unto our Glory.*

But then by way of acquitment from the other two, he adds, (*c*) *we ſpeak not in the words, which Man's wiſdom teacheth, but which the Holy Ghoſt teacheth, comparing ſpiritual things with ſpiritual.* So that the Holy Ghoſt, that *other Comforter, whom the Father hath ſent in Chriſt's name*, is made a *Party* with the *Apoſtle*, and muſt *ſtand* or *fall*, with him. In another place the *Apoſtle* ſpeaks more directly to the third Article, (*a*) *I have received of the Lord, that, which alſo I have delivered unto you.*

The *firſt* of theſe therefore is *frivolous*, the other *two falſe*. * " For tho' all things

(*b*) 1 Cor. ii. 7. 13. (*c*) ib. ix. 23.
(*a*) 1 Cor. xi. 23. * Aſſemblies Confeſſion *page* 7

" in

" in Scripture are not a like plain in them-
" ſelves, nor alike clear to all; yet thoſe
" things, that are neceſſary to be known, be-
" lieved, and obſerved for Salvation, are ſo
" clearly propounded, and opened in ſome
" place of Scripture or other, that not only
" the *learned*, but the *unlearned*, in a due
" uſe of the ordinary means may attain unto
" a ſufficient underſtanding of them."

There are points *difficult*, and *abſtruſe* to ſome, which are *eaſie* and *level* to the Capacities of others, and there are ſome points ſo *high* and *myſterious*, that they can never be comprehended by Men or Angels. There are things, the Apoſtle ſays, relating to Mans Salvation, (*a*) which the *Angels* themſelves *deſire to look into.*

But where lies the *force* of that Objection? Had God required us to *comprehend* things, that are *incomprehenſible*, or to *do* things, *impoſſible* to be done, it had carried ſome weight with it. But as he requires nothing of this at our Hands, nothing but what is in our own power, only to *believe* things upon the Teſtimony of himſelf aſſerting them, not to believe is downright Infidelity in the Abſtract; is to (*b*) *make God a liar, becauſe he believeth not the record, that God gave of his Son.* Was every thing, whoſe *Mode* of *Exiſtence* we cannot account for, to be

(*a*) 1 Peter i. 12. (*b*) 1 John v. 10.

ſtruck

ſtruck out of the *LIST* of Beings for that reaſon; how many things would there be left in the World? Even *CHUBB* himſelf at that rate would ſoon be kick'd out of the Creation; and that, not as a *Writer*, who is particularly *unaccountable* in his Manner and Way of thinking, which is as contradictory to himſelf, as to any Body elſe; but even as he is a Man in common with the reſt of his *Species*, a *Compoſitum* of two ſuch *different* parts, *viz*, an immaterial, immortal *Soul*, and a material, mortal *Body*; the *Union* or *Conjunction* betwixt which is not to be accounted for, from any Principles of *Philoſophy*, or *natural Reaſon*. And yet to deny, that there is ſuch an *Union*; and ſuch a *Creature* as *THOMAS CHUBB*, reſulting from that *Union*; becauſe forſooth we cannot account how it is, would be a very great affront to a Man of his *Conſequence*, and a moſt violent *outrage* to our own Senſes, and every Bodies elſe, whoſe Eyes teſtifie, that ſuch an Animal as He, *lives*, and *moves, and has a Being*. The Objection therefore to the *Apoſtles* writings, becauſe myſterious in many Inſtances, is *frivolous*, and *childiſh*.

There are *Myſteries* in *Art*, and *Myſteries* in *Nature*; *Myſteries* in *Heaven*, and *Myſteries* in *Earth*, (*d*) *Myſteries* of *Godlineſs*, and

(*c*) 1 Tim. ii. 16. (*e*) 2 Theſ. ii. 7.

(*e*) *My-*

(*e*) *Myſteries* of *Iniquity*; many of which in due time, and place ſhall be brought to light, as ſome already have been; which accordingly ſhall then *ceaſe* to be *Myſteries*; and many of them ſhall never come to light at all; which therefore will continue *Myſteries* ſtill.

The other two Articles are *falſe* to an *Jota*. To the former of them therefore, *viz.* that the Goſpel, which *Chriſt* preached was not *myſterious*, or *abſtruſe* in many inſtances, I ſhall only reply in the words of the *Evangeliſt*. (*a*) *He taught them many Things by parables,* (*b*) *But without a Parable ſpake he not unto them. Theſe* generally involv'd ſome *hidden* meaning, which his Diſciples were not able to *fiſh* up. (*c*) *When therefore he was alone, they that were about him with the twelve, asked him of the Parable*; and accordingly (*d*) *when they were alone he expounded all things to his Diſciples. And he* (*e*) *ſaid unto them, unto you it is given, to know the Myſtery of the Kingdom of God, but to them, that are without, all theſe Things are done in Parables, that ſeeing they may ſee, and not perceive; and hearing they may hear, and not underſtand.*

Either therefore *Jeſus Chriſt* did not know, what Doctrines he preached himſelf; or they were in many Inſtances *abſtruſe*, and

(*a*) Mark iv. 2. (*b*) ib. 34. (*c*) ib. 10. (*d*) ib. 34. (*e*) Mark iv. 11.

myſterious

myſterious, and of courſe a *falſhood* lies either at *his* own Door, or at *Chubbs*; which no one, that is not in the State here deſcribed, (*i. e.*) a State of *wilful blindneſs* and *deafneſs*, will want to be directed where to fix.

This point therefore being ſo clearly prov'd upon ſuch undoubted Teſtimony, the third Article, againſt the *Apoſtles* drops of Courſe, *viz.* That he gave them no ſuch Goſpel in charge to publiſh to the World.

They were ſurely to preach that Goſpel, which their Maſter had preached before;

But that Goſpel was in many Inſtances *abſtruſe* and *myſterious*,

Ergo. The Doctrine, which the *Apoſtles* preached, was to be in many Inſtances *Abſtruſe* and *myſterious.*

And thus the *Apoſtle* aſſerting his high *Office*, and *Fidelity* in the diſcharge of it, ſays, *Let a man ſo Account of us, as the Miniſters of Jeſus Chriſt, and Stewards of the myſteries of God. Moreover, it is required in Stewards, that a man be found faithful. But with me it is a very ſmall thing, that I ſhould be judged of you, or of Man's judgment.*

And yet this *raſh* Man will not only take it upon him to *judge* this very *Apoſtle*, but to *condemn* him too, nay, and the whole *ſacred College* for breach of truſt, in teaching ſuch Doctrines, as Chriſt never gave

(*f*) 1 Cor. 1- 2, 3.

them

them Commiſſion to teach; not conſidering that Sentence both of *Approbation* and *Reward* of their Services, which Chriſt by anticipation has paſs'd upon them, and that high *dignity* and *honour*, to which in Conſequence of it they ſhall be exalted on his right Hand, in the great Day of Accounts; (g) *when the Son of Man*, ſays he, *ſhall ſit in the throne of his Glory; ye alſo ſhall ſit upon twelve thrones, judging the twelve Tribes of* ISRAEL.

And to this it is that the ſame Apoſtle alludes,(a) *Do ye not know that the Saints ſhall judge the World? and if the World ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters? Know ye not, that we ſhall judge Angels? how much more, things, that pertain to this life?*

But tho' the Apoſtles are come off ſo *well*, Jeſus Chriſt ſhall fare the *worſe*; if the *Servants* are acquitted, it ſhall go the harder with the *Maſter*. E. G. "The Goſpel, which *Jeſus Chriſt* preached to the poor was *plain* and *intelligible*, and level to the "*loweſt underſtanding*, as indeed it *ought*, "and *muſt needs* be.

For, if *Chriſt* had preached to the poor, &c. an *Hiſtorical Account* of *Facts*, or a ſet of *myſterious*, *unintelligible Propoſitions*, which had been liable to a *thouſand difficulties*, *and*

(g) Matt. xix. 28. (a) vi. 2 3.

perplexities; this would have been not to inſtruct, but to confound them, and would have been the ſame as preaching to them in an unknown Tongue.

So that at this rate we are not to judge of the Goſpel of *Jeſus Chriſt*, from what we *ſee* it is *really*, and *in fact*, as delivered by himſelf and his Apoſtles; but from what this Man tells us, it *ought* and *muſt needs* be. And this *ought*, and *muſt needs* be is to be determined by ſome *prior* Rule, which claſhes with the Judgment and Practice of *Jeſus Chriſt*. This is recurring to his former Charge, (*i. e.*) his laying down a Rule for *Jeſus Chriſt* to walk by, contrary to that, by which *Jeſus* did walk; or drawing the Old Concluſion againſt him for non-Obſervance of that Rule, *viz.* * "that therefore he has "not anſwered his Character of a true guide "to eternal life."

Thus the whole *Diſpenſation of GOD* is ſet aſide; becauſe that in it are contained ſome *myſterious*, *unintelligible Propoſitions*, which are liable to a *thouſand difficulties* and *perplexities*, and (*a*) *the Myſtery which had been hid from Ages, and Generations*, muſt be kick'd againſt, and ſpurn'd at, tho' *now in*

(a) Coloſ. i. 26 27.

* *Chubb*, page 26. This has been ſo fully ſpoken to already, that more would be ſuperfluous in this place. If more be wanting ſtill, let *Jeſus Chriſt* ſpeak for himſelf.

theſe

theſe laſt days it be made manifeſt to his Saints, to whom God would make known, what is the riches of the Glory of this MYSTERY *among the Gentiles.*

It is true, indeed, as our Author obſerves, that the Goſpel, which *Chriſt* preached to the poor was *plain* and *intelligible*, and *level* to the loweſt *underſtanding*, in great meaſure, (*i. e.*) in all points of *moral Duty*, and *univerſal Obligation*; and ſo far it *ought* and *muſt needs* be. For as our *knowledge* muſt preſide over, and direct our *Practice*; it is highly requiſite, that the *Head* ſhould be firſt *enlightened*; before it can *warm* the *Heart*, or *move* the *Hands*. And therein did they, whom *Chriſt* ſent out to publiſh his Goſpel to the World, keep their Maſter in view all along, recommending and enforcing any *moral*, or *evangelical* Duties, in terms as *plain*, and *intelligible*, as he had before.

But then, on the other hand, as the Goſpel contains a Set of *Propoſitions*, which, by our Author's own confeſſion, are to him *myſterious* and *unintelligible*; why will he forſake thoſe things, which are *plain* and *intelligible*, and level to his *low underſtanding*, to meddle with thoſe *abſtruſe myſterious* Points, that are ſo far above it, as to involve him in a *thouſand difficulties*, and *perplexities*? Why will he not learn with the *Royal Pſalmiſt*, to

(a) *refrain his Soul, and keep it low, even as a weaned Child, rather than exerciſe himſelf in great Matters, that are too high for him?* Why will he, that is a *Worm and no Man*, exalt himſelf againſt the *moſt High?* Why will he thus *vibrate* his *envenomed Tongue*, and *hiſs* forth his *Blaſphemies* againſt *him*, that made him? Alas! too plainly does the *Effect* beſpeak the *Cauſe*; even becauſe he is *high-minded*, and *hath a proud look.*

It was the Opinion of St. *Gregory*, that the *Scripture* was like a *great River*, in which, tho' there were ſome parts ſo *ſhallow* and *fordable*, that a *Lamb* might *wade* through, yet there were others ſo *profound*, that even an *Elephant* might *Swim.* Nor was he ſingular in his Opinion. For the firſt Ages of *Chriſtianity*, if I am inform'd aright, were ſo far in the ſame way of thinking, that none of them, even tho' they had converſed either with the *Apoſtles*, or their immediate *Diſciples*, durſt attempt a *Commentary* upon the Scriptures, till the great * ORIGEN aroſe, who being a *prodigy* both of natural and acquired Abilities, to his mighty attainments in *Philoſophy*, and all kinds of

(a) Pſalm i. 13.

* Philoſophorum omnium ſui temporis princeps; tanti ingenii, ut nulla eum lingua, nulla literatura latuerit. Homo pœné ἀυτοδίδακτος, et qui *primus* aggreſſus eſt explanationem omnium divinarum Scripturarum, nondum ob *ingentem* earum *difficultatem* ab aliquo attentatam.

human

human *Literature* added the moſt indefatigable Diligence in exploring their moſt hidden meaning, and doing the greateſt honours to the *inſpired Authors* of them.

And ſhall ſuch a One as THIS, who has made none of theſe attainments; but is as *illiterate* as the *meaneſt Gallilean*, take it upon him to throw the Scriptures into Diſgrace, for no other reaſon, but becauſe in ſome places they are not *fathomable* by the ſhort *line* of his Underſtanding? How much more *Modeſt*, and at the ſame time more *ſafe* would it be for him to ſteer his ſlender Bark, along the friendly hoſpitable ſhore, than to venture out to *Sea*, and tempt the Dangers of the *Ocean*, where as ſoon as the (*b*) *ſtormy wind ariſeth, which lifteth up the Waves thereof, he is carried up to the Heavens, and down again to the Deep*, overwhelmed in an *Abyſs* of endleſs miſery and deſtruction?

But why do I mention *modeſty* or *humility*? Theſe Vertues are quite *exotick*, *unknown* to that *Soil* or *Climate*; vertues, that have no name either as a *Seed* or *Plant*, in the *Socinians*, or *Deiſts* whole Catalogue of *Vegetables*. Theſe muſt ſcan the Actions of the *Deity* upon their fingers, and weigh the Uprightneſs of their maker in a Ballance. As tho' it was *theirs* to (*a*) *direct the Spirit of the Lord, and to order his counſels unto him*; *to in-*

(b) Pſalm cvii. 25, 26. (a) Iſaiah lx. 13, 14.

ſtruct him, and teach him in the path of Judgement, and ſhew to him the way of underſtanding. As tho' the *Infinite* was *bounded* within that *narrow Circumference*, which their *reaſon of Things* had preſcribed him, and they could ſay to him, (*b*) *hitherto ſhalt thou come, but no further*; all beyond it is *tranſgreſſion*, and a *Deviation* from *moral Rectitude*. But who art thou that by *ſearching* canſt *find out* God, that *canſt* trace out the Almighty to *Perfection? Behold the Nations are as a drop of a Bucket, and are counted as the ſmall duſt of a balance.* To whom *then will ye liken God? or what likeneſs will ye compare unto him?* Your attempt is as vain and fruitleſs on the one hand, as it is arrogant and impious on the other, for you may as well *meaſure out the Waters in the hollow of your Hand*, and *mete out the Heaven with a ſpan.*

That there are ſome points in the Goſpel as *myſterious* and *unintelligible*, as there are others *plain* and level to the *loweſt underſtanding*, is ſo far from proving *againſt* their *Divinity*, that it is thought by better Judges to be the ſtrongeſt argument *for it*. Their *loftineſs* and *ſublimity* clearly evinces their *Extraction*, that they are *Emanations* from the *father of Lights, whoſe thoughts are not as our thoughts, neither are your ways my ways, ſaith the Lord. For as the Heavens are higher than the Earth, ſo are my Ways higher than your*

(*b*) Job xxxviii, 11.

Ways

Ways, and my thoughts than your thoughts. In the one he diſplays his *goodneſs* and *Condeſcenſion* to his *Creatures*; in the other he conſults the *State* and *Dignity* of the *Creator*.

But what are theſe *myſterious*, and almoſt *unintelligible Propoſitions*, which he makes ſuch a ſtir about all this while; but ſuch as relate to the *Eſſence* of the GODHEAD, or to that *ſtupendous ſcheme* of his, whereby peace, and reconciliation is wrought betwixt him and his ſinful Offenders. And ſhall we *diſpute* the *point* with our *Maker* and *pretend* to know him *better* than he knows himſelf. (*c*) *No man* ſays Chriſt, *knoweth the Father but the Son, and he to whom the Son ſhall reveal him.* Can we diſcover any thing of his *Nature*, or his *Deſigns*, beyond what he is pleas'd to *communicate* to us? (*d*) *What man knoweth the things of a man, ſave the Spirit of Man, which is in him? Even ſo the things of God knoweth no man, but the ſpirit of God.* If we cannot with all our ſharp-ſightedneſs, and attention *penetrate* into the boſom of another Man, ſo as to eſpie out his *thoughts*, and the *Operations* of his *mind*; how much *leſs qualified* are we by Nature to *ſearch* out (*a*) *the Deep things of God?* how ſhould we have the leaſt Notion of thoſe things, which *Eye hath not ſeen, nor ear heard*, had not *God revealed them unto us by his Spirit?*

(*c*) Matth. xi. 27. (*d*) 1 Cor. ii. 11. (*a*) 1 Cor. ii. 9.

Since therefore *He* has been pleaſed to make this revelation, who alone is capable of revealing it, not to take his word in Things ſo *abſtracted*, and *remote* from *Senſe*, relating to his own *Perſon*, *Kingdom*, and *Government*, to pick and chooſe what we *will* believe, and what *not*, is ſuch an unparalell'd *inſult* upon the *divine Majeſty*; ſuch a mixture of *folly* and *preſumption*, *ingratitude* and *rebellion*, as nothing but *Lucifer* himſelf can equal.

Of this kind then are the Propoſitions, which give ſuch diſtaſte; Propoſitions chiefly *ſpeculative*, ſuch as throw no *bar*, or *difficulty* in the way of Duty, but are rather a *ſpur*, and *incentive* to it; and as they are offered to the *Underſtanding*, not to the *Will*, and ſo principally concern our *Belief*, are attended with no ill Conſequences on either Side, whether we *do* comprehend them or *not*. Tho' they are *above* our *Comprehenſion* they may and will be *level* to our *Faith*; unleſs the *Spirit of the World*, and the Corruptions of our Fleſh, repel and deny admittance to *the Spirit which is of God*. For (*b*) *the natural man receiveth not the things of the Spirit of God, for they are Fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned.*

(*b*) 14. ib.

The

The *merit* of our *Faith*, ariſes from the *incredibility* of the Objects propos'd to it; when we *believe* in *hope*, contrary to all *hope*, or *proſpect*: and like other vertues it will appear the more *exalted* and *heroick*, from the greatneſs, and variety of the *Obſtacles* it ſurmounts. Seeing that from a Senſe of our own weakneſs, and GOD's all-ſufficiency we *poſtpone* every kind of Teſtimony to *his*; rather doubt our own ſenſes than his *Veracity*; from a perſuaſion that *they* may *deceive* us, but *God cannot*. This is the Acknowledgement, which is due from *Creatures* to their *Creator*, from *Ignorance* and *Folly* to infinite *knowledge* and *wiſdom*. This is our *Debt*, and his *Demand*. Our faith muſt be *abſolute*, and *implicit*, if we aim at a regular and uniform Obedience; for it is not likely, that we ſhould ſubmit our *Will*, to his *Will*, unleſs we firſt ſubmit our *Judgment*, to his *Judgment*; nor can we conceive a Man doing *Juſtice* or *loving Mercy*, upon a principle of Duty, that has not laid its foundation in *walking humbly with his God*.

The wiſdom of GOD is, as obſerv'd already πολυποίκιλος manifold, and exerts it ſelf in *divers manners*, as well as at *ſundry times*. Sometimes it pleaſes him to make a lively and *viſible* Diſplay of himſelf, and his purpoſes to us-ward; at another time he withdraws himſelf from us, or only ſuffers us to take a view

view of his *(a) back Parts.* When he thinks fit at any time to *retire*, and draw a Veil betwixt himself and us, does he not signifie his pleasure, that we should stand off, and keep our distance; nor dare at our peril to make our Approach too near him? As when of old, descending on *Mount Sinai* in a *thick cloud*, he commanded (*b*) *bounds to be set to the people round about, that they should not go up into the Mount, nor touch the border of it, least they should break through unto the Lord to gaze, and many of them perish.* A modest *Ignorance* in such a Case is more safe, than a prying *Curiosity.* As God has clearly explain'd himself in so much of the *Holy Scriptures*, as is sufficient (*c*) *to make us wise unto Salvation*; surely we may be content, that he should *reserve* to himself some things, till his own unerring Wisdom shall prompt him to make a *fuller* and more *plentiful* discovery.

This life is not design'd for a State of perfection any more in *knowledge*, than it is in *vertue.* We must *walk by Faith*, and *not by sight*, till he shall put off this fleshly covering, which as yet interposes betwixt us, and the World of spiritual Subsistences. Whilst we look out thro' these corporeal *Casements*, (*d*) *we see through a glass darkly*; but the time will come, when we shall *see face to face*; and our knowledge shall receive its

(*a*) Exod. xxiii. 23. (*b*) ib. xix. 12, 21. (*c*) 2 Tim. iii. 15. (*d*) 1 Cor. iii. 12.

highest

higheſt improvement, becauſe *we ſhall know even as alſo we are known.* All that concerns us is to improve the talents that we have, which are proportioned (*e*) by our Maker to our Abilities, and ſeveral Calls of exerting them. All *beyond* what we have, might, for ought we know, be of more *diſſervice*, than real *Advantage* to us. He might have *fail'd* under the management of *five* talents, that husbanded *two* ſo well, as to deſerve his Maſter's Euge, *well done, thou good and faithful Servant.*

And yet it is not only *lawful*, but *laudable* to endeavour at the improvement of our *intellectual* Faculties, and to make our ſelves the beſt acquainted, that we can, with the *nature* of GOD, and the *Conditions* of a future State; always PROVIDED, that our inquiries be conducted with *ſelf-diffidence and Humility.* We may purſue our Thoughts to a *non ultra*, without *diſgrace* to our *underſtanding*, in *tracing* the *Glories* of the *ſupream BEING*, but, as ſoon, as we find our ſelves involv'd in *difficulties* and *perplexities*, are to ſtop ſhort at once, and to give over the ſearch, breaking out with the *Apoſtle* into an Oh altitudo! *O the depth of the riches both of the Wiſdom and Knowledge of GOD! how unſearchable are his judgments, and his ways paſt finding out!* In a word, we may

(*e*) ib. vii. 7. (*f*) xi. 33.

faithfully

faithfully *believe*, tho' we cannot *demonſtrate*; may *admire* and *adore*, what we cannot *comprehend*.

But after all, theſe Propoſitions, which give ſuch *Offence*, are as *plain*, and *intelligible* as many others, which eſcape his *animadverſion*; and might paſs *uncenſured*, as well as they, did they not aſcribe more honour, than he will admit of, to the Perſon of our Redeemer, whom they ſet forth, and we acknowledge to be (*a*) *God manifeſt in the Fleſh to deſtroy the works of the Devil.*

Thus for Example. *In the beginning was the Word, and the Word was with God, and the Word was God,* are terms as *clear*, and *diſtinct* to me, as the following, to which they allude, *viz. In the beginning God created the Heaven and the Earth*; and I can as well account for the Sons pre-exiſtence with the Father, as I can, how God ſhould create the Heaven and Earth out of (*b*) *nothing*. Nay, the Difficulty lies with me on the other Side. For as we all, whether *Orthodox* or *Heretical*, agree in this Point, that by the term *Logos*, or *Word* is meant none other than the Perſon of our *Redeemer*, who ſo is frequently ſtiled in Scripture *th' Son of God*, it is inconceivable to me, why the Son of God ſhould not be God, as well as the Son of Man is Man. Thus again. (*c*) *God was*

(*a*) 1 Tim. 3, 16. (*b*) Heb. xi. 3. (*c*) 2 Cor. v. 19.

in

in Chriſt, reconciling the World to himſelf, is a propoſition as eaſie to be underſtood, as this *Simple one, there is a God.* It will not be pretended, I preſume, that there is a greater *Difficulty* in apprehending the *meaning* of the one, than there is of the other. O! but you cannot comprehend the *Mode* or Manner, HOW GOD was in CHRIST. Right, neither is it *neceſſary* you ſhould. Neither can I comprehend, how there ſhould be a *ſelf-exiſtent, unoriginated BEING*, without *Beginning*, and wthout *End.* Should the wiſeſt of us be ask'd to define, what God is, he might perhaps be at as great a loſs as the POET *Simonides* was, upon the like Occaſion. Man cannot poſſibly frame to himſelf an *adequate Idea* of Eternity *a parte antè.* So that if we can believe nothing, but what we can comprehend, we muſt neceſſarily *ſtrike* a GOD *out* of our *CREED*, being as *incomprehenſible*, as thoſe Truths, which he cavils at. *So naturally does* DEISM *lead up to* ATHEISM.

Our *reaſon* is no farther concern'd in matters of *pure Faith*, than barely to ſee, that the things propos'd to our Belief are contained in the *word of God.* To this End we are bad to *ſearch the Scriptures, (i. e.)* to ſee and judge for our ſelves, not to take up things upon hearſay, or the Evidence of others, when we may have that of our own Senſes.

And

And if upon Examination had, we find, that *theſe things are ſo*, are no longer at Liberty to with-hold our aſſent to the Truth of them, be their *mode* of *Exiſtence* ever ſo *incomprehenſible*. * If the *formal Reaſon* of our *Belief* be *clear*, beyond doubt, it matter-eth not how *obſcure* the *Object* of it is.

That a Virgin ſhall conceive, and bring forth a Son, is a propoſition conſiſting of terms, of which we have *preciſe*, and *determinate Ideas*. It is no ſooner mentioned, but it is apprehended. The moſt *illiterate* underſtand, what you mean by a Virgin, by Conception and bringing forth, as well as the moſt *learned*. And yet this is a Point ſo far out of, and contrary tothe Courſe of Nature, that the moſt *learned vice verſâ* can no more account HOW it ſhould be than the moſt *illiterate* can.

But when the Lord by the Mouth of his Prophet acquaints Mankind for above (*a*) ſeven hundred years before, that ſuch a thing ſhall come to paſs, in terms as *plain* and *intelligible* as theſe, viz, (*b*) *the Lord himſelf ſhall give you a Sign, behold, a Virgin ſhall conceive and bear a Son*, and again, when it is brought to paſs, ſets to it his Seal, in this ſolemn manner, (*c*) *Now all this was done that it might be fulfilled, which was ſpoken of the Lord by*

* Vid. NORRIS of Reaſon and Faith.

(*a*) Iſaiah vii. 14. (*b*) Matt. i. 22. (*c*) Luke i. 7.

the

the Prophet, I can no more doubt the truth of it, than the Exiſtence of him, that ſpake it, but ſolve the mighty difficulty, as the Angel did, ſaying, (*d*) *with God nothing ſhall be unpoſſible.*

And this is the *ſhorteſt*, as well as *ſafeſt* method to ſilence all our doubts and ſcruples in points, that are *myſterious* and *abſtruſe*. For if we ſhould be but once allowed to uſe our own *carnal reaſonings*, in oppoſition to *Revelation*; our *Rule* of *Faith* would ſtand us in little Stead; and when it had once *loſt* its footing *as ſuch*, it would after *ceaſe* to be a *Rule* of *Practice* alſo.

Theſe are the bleſſed *Effects*, which would follow upon throwing the ſacred Scriptures into *Contempt*. Wherein therefore conſiſts the advantage of having them in our *Native*, rather than in an *unknown* Tongue, or indeed of having them *at all*, muſt be left to theſe *Sceptical* Gentlemen to determine. As God has been pleas'd of his gracious Goodneſs to give us his word to be a *lantern unto our feet*, and *a light unto our paths*; is it not our fault, if we ſuffer the *Candleſtick* to be remov'd; if we ſtumble or fall thro' want of that direction which it wou'd have afforded us? Better had it been by far, that the *day ſpring from on high* had never *viſited* us; than that we ſhould thro' our own *Apoſtacy* return to

(*d*) Heb. vi. 4, 5, 6.

them,

them, *that ſit in darkneſs and the ſhadow of Death.*

For it's impoſſible for thoſe, who were once enlightned, and have taſted of the Heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the World to come, if they ſhall fall away, to renew them again unto Repentance; ſeeing they crucifie to themſelves the Son of God afreſh, and put him to an open ſhame. (*f*) *Therefore we ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them Slip. For if the word ſpoken by Angels was ſtedfaſt, and every Tranſgreſſion and diſobedience received a juſt recompence of Reward; how ſhall we eſcape, if we neglect ſo great Salvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him; God alſo bearing them Witneſs both with ſigns, and wonders, and with divers miracles, and gifts of the Holy Ghoſt, according to his own Will?* As the Goſpel is the power of God unto Salvation to every ONE that believeth; ſo on the other hand, (*a*) *He that believeth not the Son ſhall not ſee life, but the Wrath of God abideth on him.*

It was the great, and peculiar *Happineſs*, as well as *Glory* of the *Jews*, that unto them (*b*) *were committed the Oracles of God,*

(*f*) Heb. ii. 1, 2, 3, 4. (*a*) John iii. 36. (*b*) Rom. iii. 2.

(*i. e.*) the

(*i.e.*) the writings of *Moſes* and the Prophets; but how far do we exceed them in *both*, who to *theirs* have ſuper-added thoſe of the *Evangeliſts* and *Apoſtles*, whom we may hear expounding the Mercies, and Myſteries of the Second *Covenant*, and highly extolling that of *Grace*, above that of *Works*.

As therefore (*c*) *we have a more ſure word of Propheſie, we ſhall do well, if we take heed* thereunto, *as to a light that ſhineth in a dark place, until the* Day-*Dawn, and* (*d*) *the Day-Star ariſe in our hearts.* Let us eſteem them as a *pearl of great price*, both on Account of their *own* intrinſick *Worth*, and the innumerable Benefits, which, if well apply'd, they will be the *Means* of conveying to us. Let us *purge out all leaven* of Pride and ſelf Conceit, and entertain more *honourable* and worthy Notions of the DEITY. In an humble and grateful Senſe of his goodneſs, and condeſcenſion in *ſhewing us what is good, and what the Lord our God doth require of us*, let us *hide his words within our Hearts*, ſo as to promote the kind purpoſes of Heaven towards us, ſeeing that they were written to this Intent, (*e*) *that we might believe, that Jeſus is the Chriſt the Son of God, and that believing we might have life thro' his name.*

Thus having, as I propos'd, ſhewn in ſeveral Inſtances, that what our Author *denys*

(*c*) 1 Pet. i. 19. (*d*) John xx. 31. (*e*) Titus i. 9.

to be the Goſpel of *Jeſus Chriſt*, is *ſtrictly and properly that Goſpel*; having prov'd, and that out of his *own Mouth*, that the writers of the *New Teſtament*, were *divinely inſpired, or endued with power from on high* in penning their Hiſtories; and laſtly having removed that *ſtale* Objection againſt them, ariſing from the *abſtruſeneſs* and *myſterioufneſs* of ſome parts of them, by ſhewing the *correſpondency* between the Doctrine of *Chriſt*, and of thoſe, whom he *ſent* out to *preach* his Goſpel to the world; how *agreeable* they are to our preſent ſtate, and our Relation to, and Dependance upon God; I humbly conceive that the *Authority*, and *Majeſty* of the ſacred Scriptures, at leaſt as far as they reſpect this Controverſy, are fully *vindicated*, and eſtabliſhed, ſo that all that name the name of Chriſt, (*e*) *will hold faſt the faithful Word*, as they *have been taught* by the Evangeliſts and Apoſtles, *that they may be able by ſound Doctrine both to exhort, and to convince the Gainſayers.*

It is however well worth while to obſerve the wondrous *Similitude*, and *Reſemblance* of features betwixt the Hereticks of the Apoſtles, and thoſe of the preſent Age; how exactly the latter *father* themſelves upon the former, ſo as to ſhew, whoſe *legitimate* Iſſue and Deſcendants they are. Did they

(*e*) Titus i. 9.

olently impugn the sacred *Scriptures* in *general?* So do these. Did they *wrest* the *Epistles of* St. *Paul* in particular? So do these. Did they wrangle, and take Offence at their being *hard to be understood?* So do these. Were they *unlearned*, and *unstable?* So are these. *Qualis pater, talis filius!* Hear what St. *Peter* says, and then judge. (*a*) *Account*, says he, *that the long-suffering of our Lord is Salvation*: *Even as our Beloved Brother* Paul *also, according to the* * *Wisdom given unto him, hath written unto you, as also in* all his Epistles, *speaking in them of these things: in which are some things* hard to be understood, *which they, that* are unlearned and unstable, wrest, *as they do also the other Scriptures, unto their own Destruction.* So that upon comparing the *Moderns* with those of the Apostles times, and seeing such a *likeness* and *agreement* betwixt them in every *look*, and and every *line*, may One not be tempted to apply to them the Words of our Saviour, (*b*) *ye are of your father* SIMON MAGUS, *and the lusts of your father ye will do?* And as the *similitude* of their *features* shews us sufficiently, whose *Descendants* they are, by an *uninterrupted line of Succession*; so does the *similitude* of their *practice now*, with those of *former* times, confirm them to be their

(*a*) 2 Pet. iii. 15, 16. (*b*) John viii. 44.

* Another Phrase for the Holy Ghost. Compare with Luke ii. 49.

undoubted iſſue. As they attack'd the Apoſtles and primitive Chriſtians *then*, with *Calumny*, and *Slander*, and *foul aſperſions*, that by diſgracing their *Perſons*, they might alſo diſgrace their Doctrine; ſo have they in like manner continued down to this time, to load thoſe, whom they *ordain'd* to ſucceed them in their *Miniſtry*; as tho' *they* were the very people, who had *betray'd* the Cauſe, which they were appointed, and had taken it upon them, to *defend*. Of this we need no better Inſtance, than what our Adverſary preſents us with, in his Charge againſt *Men of Letters*, being an equal compoſition of *Malice*, and *Falſhood*. * "When *theſe* came to be "eſteemed neceſſary, then Chriſt, and his "Goſpel were ſoon preached out of the "World; that is, the Goſpel of Chriſt was "ſoon *perverted*, and *abuſed*, and made ſub-"ſervient to any, and every other purpoſe, "excepting the grand purpoſe, for which "it was intended, *viz.* the ſaving Men's "Souls." To which the Apoſtle, if we can give Credit to an Apoſtle, tells us the direct contrary, in every Circumſtance, and Particular, *viz.* that *the Scriptures were wreſted*, i. e. *perverted*, and *abuſed*, even in his Days, by the *unlearned* and *unſtable*, whoſe *inſtability* might be, and doubtleſs was, owing in great meaſure to their *want* of *learning*;

* Page 86.

and

and that by this means they were ſo far from being ſubſervient to the ſaving Men's Souls, that it was to the *Deſtruction* of their *own*. Whereas *Men of Letters*, being more ſenſible of the *inſufficiency* of *all human* attainments, and growing from thence more docible, and morigerous, muſt be ſuppos'd to be better prepared to (*a*) *receive with* MEEKNESS *the ingrafted Word, which is able to ſave our Souls.*

Theſe are the lengths to which his reſtleſs implacibility againſt the *Clergy*, whom he means by his *Men of Letters*, carry him, upon every Occaſion, and no Occaſion; againſt whom he bears ſuch a *tyrannous, and deadly hatred*, that he ſticks at nothing, which may render them *odious* and *contemptible*, and the *Authors* of *all* the *miſchief* in the World; tho' he *tramples* down every thing *ſacred* under foot, as a *Swine* would *Pearl* into the *mire*, and confounds *Heaven*, and *Hell*, *Earth*, and *Seas* for that purpoſe. This is the *Artifice*, by which he hopes to *ſcreen*, and *ſecure* himſelf; by ſhifting off his Guilt from his *own* to *another's* ſhoulders; an *Artifice* therefore *doubly diabolical*; becauſe he *condemns* the *Innocent*, in order to let * the *Guilty go free*. As tho' it was not enough for the *Miniſters* of *Satan to transform* themſelves *into Angels of Light*; but, to compleat

(*a*) James i. 21.
* *Chubb*, page 152.

the Fallacy, they muſt *vice verſa transform the Angels of Light* into *Miniſters of Satan.* An Artifice, in which could they ſucceed to their Wiſhes, they might *deceive, if it was poſſible, the very Elect.*

Leaving them therefore to (*b*) *fill up the Meaſures of their Fathers*, unleſs God by ſome extraordinary Calls of his Grace, ſhould *open their Eyes to the acknowledging of the Truth.* I ſhall cloſe this Section with the Words of the Apoſtle, ſpoken upon this Occaſion, and therefore beſt adapted to it; *viz.* (*c*) *Ye therefore, Beloved, ſeeing ye know theſe things before,* BEWARE, *leaſt ye alſo being led away with the Error of the Wicked, fall from your own Stedfaſtneſs. But grow in grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt: to him be Glory both now and for ever.* Amen.

(*b*) Matt. xxiii. 32. (*c*) 2 Pet. iii. 17, 18.

SECT.

SECT. VIII.

THE Authority of the New Teſtament, *Epiſtles*, as well as *Goſpels*, being by the Aſſiſtance of our Adverſary thus happily *vindicated*, and eſtabliſhed, ſo as to be a fix'd, and *infallible Rule*, by which we are to determine all our Diſputes, I have now no more to do for the Confirmation of any Doctrine, or Poſition laid down, than *fairly* and *candidly* to quote the Teſtimony of an Evangeliſt, or an Apoſtle for my Support, whoſe *Ipſe dixit* alone will be ſufficient for that purpoſe, without any Reaſonings, and Concluſions of my own from thence.

In order to defend thoſe ſtrange Tenets of his, which our Author calls the true Goſpel of Jeſus Chriſt, *viz.* ‖ " *Firſt*, That " Chriſt makes, or declares, that a *Com-* " *pliance* with that *Rule of Action*, which is " founded in the *Reaſon* of Things, is the " *ſole Ground* of *divine Acceptance*, and the

‖ Page 20.

" *only way to eternal Life. Secondly,* † If " Men have lived in a Violation of this righ- " teous Law, that Chriſt requires, and re- " commends *Repentance*, and *Reformation* of " their evil ways, as the *only ground* of the " divine mercy and forgiveneſs;" he proceeds with greater boldneſs, and *temerity* to § ſhew, " That the reforming the World, " and rightly directing and governing the " Actions of Men, was the only *poſſible* way, " in which Chriſt could be a *Saviour* to " to them." And in order to do this, he begs leave to obſerve, " That it is agreeableneſs, " or diſagreeableneſs in any Agent, which " alone renders that Agent (conſidered as " an Agent or free Being) the object of divine approbation or diſlike." And leaſt we ſhould miſtake, what he means by agreeableneſs, and diſagreeableneſs, he tells you farther, That " God does not approve, or " diſapprove, from capricious humour, or " arbitrary pleaſure; but from the *real* and " *intrinſick valuableneſs*, or unworthineſs of " the Object of ſuch his approbation, or diſ- " like. Here then we have a *little Truth* blended with *much falſhood*; of which you may depend always upon a Doſe ſo diſproportioned, that it ever riſes, like Oil, ſuperior to every other ingredient, with which it is compounded. That God does not approve,

† Page 32. § page 112.

or

or disapprove from capricious humour, is certainly very *true*; but to affirm, that God approves of any Man from the real, and intrinsick valuableness, that he discovers in him; or that the reforming the World, and rightly directing, and governing the actions of Men, was the only possible way, in which Christ could be a Saviour to them, is *as false* as God is *true*; and so very contrary to the *Tenour* of the Gospel, that it sets the *whole Christian Dispensation* aside. These are a set of falshoods *sprouting* naturally out of each other, of which the former of these two is the *common root*. For if God approves of any Man from the *real*, and *intrinsick valuableness*, which he finds in him, then his *compliance* with the *moral Law* may be the *sole ground of* the *divine acceptance*; then in Case of a *Violation* of that *righteous* Law, *reformation* of their evil ways may be the *only ground* of the *divine Mercy*, and *Forgiveness*; and *Lastly*, Then the *Office* of a *Saviour*, any farther than he is a *Reformer*, would be altogether *needless* and *unprofitable*, seeing that every Man by thus *reforming* would be able to *save* himself.

Now tho' it must appear to every *attentive* Reader, that all these several *Branches* are already *lopt off* by the Arguments exhibited in the fourth, fifth, and sixth preceding Sections; yet that I may do the business more

more effectually, and prevent them for ever from *putting out* again, I ſhall now ‖ "lay the Ax to the *root* of the tree, and (if I may ſo ſpeak) ſhall give it no Quarters."

As Man is a *Creature*, of himſelf, ſo *agreeable*, of ſuch *real*, and *intrinſick valuableneſs*, I beg to be inform'd, at what time it is he commences ſuch in his *Creator's* eyes. The very terms imply, that there was a time, in which Man was not; ſo that it could not be as yet, according to our Author's own Hypotheſis, he muſt neceſſarily * BE, *i. e.* have an actual Exiſtence, before he could be either *this*, or *that*. Is it then at the time of his Conception? No. (*a*) *Behold*, ſays the Pſalmiſt, *I was ſhapen in Iniquity, and in Sin did my Mother conceive me.* Was it at the time of his Birth? No, nor then neither. For we are born in Sin, and (*b*) *are by nature*, ſays the Apoſtle, *the Children of Wrath, even as others.* But to oblige our Author we will wave this for once, and ſuppoſe the Hiſtory of the fall of Man to be ſome *cunning deviſed Fable*; that he entered into life as free from *imputed* guilt, as the *Protoplaſt* himſelf, when he was juſt finiſhed out of his maſter's hands; wherein would his intrinſick valuableneſs conſiſt even then? would it be for the perfections either of his Body, or

‖ *Chubb*, page 125. * *Eſſe prior* to *bene eſſe*.
(*a*) Pſal. li. 5. (*b*) Epheſ. ii. 3.

his

his Mind? For his Body, you ſee, it is naked, weak, and helpleſs; and was it not for the repeated care of his Attendants, and a continued ſeries of other good Offices, beſides thoſe of *cloathing*, and *feeding* it, would ſoon be ſtifled, and periſh in its own uncleanneſs.

Is it then for the faculties of his *mind?* Here, you ſee, he is as deficient as before; uncapable of any notices, but what it muſt receive almoſt imperceptibly by little and little, having no *Judgment*, to direct it, no *Will* to incline it, but ſuch as is impell'd by *Appetite* in purſuit of things conducing to its own Preſervation. And this is the firſt Faculty of the Soul, which we perceive it to begin to exerciſe to any Degree. In which, Good God! How wayward, how perverſe is it? *Willing*, *nilling*, *chooſing*, *refuſing*, *liking*, *diſliking* with ſuch *frowardneſs*, and *petulancy*, that one might be tempted to think, if for no other Reaſon, yet for *this*, that the *Will* was *misbiaſſed* from the very beginning; that it was *warped*, and very much *averſe* to every thing, which it ought to chooſe. He cannot be, I preſume, as yet the Object of divine Approbation on account of any real, intrinſick valuableneſs; but rather, one would think, of his diſlike for want of it. But we will ſay, that hitherto he is not to be conſidered as an *Agent* or *free Being*, for want

want of better judgment to *direct* his behaviour; and therefore that he has neither agreeableneſs nor diſagreeableneſs to render him the Object, either of God's approbation, or diſlike. This is ſuch a Conceſſion, I hope, as will pleaſe our Author much. If he can but turn his Eyes now for a while from Father-*Paul* upon beneficiary matters, and employ them in examining a few weekly *Bills of Mortality* inſtead; what Numbers will he find buried in the ſpace of one Year, in the Compaſs of but one City, before they have arriv'd to Years of *Diſcretion*, ſo as to be *accountable* for the *Rectitude*, or *Obliquity* of their own Actions. Theſe all were once, tho' but for a ſhort date, as much *inſpired* with an human (*i. e.*) *rational Soul*, as tho' that date had been extended to the length of the *Antediluvians*; were ſtamp'd in the inner Man with an Impreſſion of *God's own Image*, as deeply as our firſt Parents were, when *male and female created he them*. Their bodies we are capable of giving a good account of; but in the meantime, what is become of their Souls? Do they *ſurvive* their Bodies, or do they not? Will it pleaſe him to ſay, that they are *totally annihilated*, and reduc'd to their priſtine ſtate of *unexiſtence?* That claſhes with his Doctrine of a general Judgment, as much as it does with Chriſt's Declaration; *that of*

* *ſuch*

* *ſuch is the Kingdom of God.* Will it pleaſe him better then to ſay, that they do *out-live* their Bodies, and that during their ſtate of *ſeparation* from them, they take up their Reſidence *in Limbo Infantum?* This, I doubt me, ſavours too much of *Popery*, to gain Admittance with our Author, who would be thought ſo *ſtaunch* a *Proteſtant*. Or, *Laſtly*, Will it pleaſe him beſt of all to *quarter* them with the *Pythagoreans*, and to ſay, that they are *tranſmigrated* into *other* Bodies? Every thing that *is*, muſt be *ſomewhere*, and *ſomehow*. Tell me then, *where* has he beſtow'd them, *how* diſpos'd of them, till the grand *Call* at the general *Reſurrection*. (*a*) *We muſt* ALL *appear before the Judgment ſeat of Chriſt*, for this reaſon, ſays the Apoſtle, *that* EVERY ONE *may receive the things done in his Body, according to that he hath done, whether it be good or bad.* Are theſe to be conſidered as a Part of the whole? Do *They* make SOME of the ALL, that muſt thus appear or no? If they *are* to *appear*, tell me to what purpoſe. They have no Call, no buſineſs there, that I can perceive. For having neither done good, nor bad, they have nothing to receive for the things done in the Body; they are *entitled* to no *Reward*, *ſubject* to no *Puniſhment*; and therefore might be as well *excus'd*, as *pay* their Atten-

* (*i. e.*) Little Children, Mark x. 14.

(*a*) 2 Cor. v. 10.

dance

dance at this *Tribunal*, where, according to the preſent Suppoſition, they have no manner of Concern. If they *are not* to make their *appearance*, then neither can we ſuppoſe them to *riſe* from the Dead; but that their Bodies *ſleep* at quiet in their *ſilent* Graves; and that their Souls are *diſſolv'd* into *common Air*.

Here then we are at laſt inſenſibly ſlipt into a State of * Annihilation, whether we will or no; and if this be the Fate of Children, why ſhall it not be that of Men likewiſe; unleſs he can point out the *ſpecifick Difference* betwixt the Souls of the One, and the Souls of the other; or elſe inform us, how long the Souls of the former muſt be *ſeaſoned*, and as it were *incruſted* under this covering of Fleſh and Bones, before it will be qualified upon laying it *aſide*, to put *on* the Robes of Immortality.

But leaving theſe points to his ſerious Diſquiſition; let us paſs over from the *Dead* to the *Living*; let us attend Man from his *Infancy* through his *Childhood*: let us trace him up to the *dawnings* of his Underſtanding, when the *light* of reaſon begins to *break in* upon him. Let us ſuppoſe him juſt arrived at a power of reflecting, and weighing his paſt Actions in a juſt ſcale. How will he

* This ſeems to ſquare beſt with our Author's Syſtem of Theology.

appear

appear to himſelf, think you, to have ſpent his time upon this Self-examination? Will it not be found to have been in a great meaſure waſted, in *idleneſs*, and *play*, in *folly*, *vanity*, and perhaps *Sin*. I ſay not *perhaps*, out of any doubt within myſelf, or ſuppos'd *poſſibility* of any One's having liv'd *ſinleſs*, till then; but only to *gratify* the Humour of our Antagoniſt. For he muſt have been a *faithleſs Inquiſitor* into his own breaſt, that has not diſcover'd ſome guilt to have been contracted there before that time; a very *incurious obſerver* of youth in general, that has not perceived others to have ſpent their *Childhood* much after the ſame manner with himſelf, ſome better, ſome worſe; according to the *care* taken of their ſeveral *Educations*, and the *Examples*, they have had before their Eyes, to *faſhion* them to vertue, more or leſs.

They, who have been concerned in the Education of Youth, will to a Man, I believe, join their Teſtimony with mine, that the moſt *towardly* Diſpoſitions have, in one inſtance or another, ſomewhat of *untowardlineſs*; that ſome *vice* or other, in ſpight of all their *care*, and *circumſpection* has ſprung up, as it were the *natural* produce of the Soil, which afterwards has *thrived* wonderfully, and been *predominant* over every thing elſe, beyond

beyond their power to *eradicate* it, or even but to *ſuppreſs*, and *check* its growth.

Before we proceed any farther then, tell me, whether this *man in miniature* be as yet become his makers-favourite, on account of his own intrinſick valuableneſs. If not, how long will it be firſt? This, generally ſpeaking, is the moſt *innocent* part of our lives; the leaſt *ruffled* with any *turbulent*, *unruly* affections; the leaſt *tainted* with any *worldly*, or *carnal* pollutions. So that if he be not his Maker's favourite *now*, before the *whiteneſs* of his ſoul be much *ſtain'd*, or *ſullied*; it is to be feared, that he never will, for his *own ſake*; when he ſhall in his Courſe through a naughty world, have *contracted*, as he needs muſt, much *deeper* defilements.

But to indulge our Author yet farther, we will ſuppoſe, what never yet was, nor will be, (*i. e.*) a Man of ever ſo long a life, juſt about to depart out of it, and that upon looking back upon his paſt conduct, he can lay his hand upon his heart, and ſay with the young Man in the Goſpel, (*a*) *all theſe things have I kept from my youth up*, tell me, wherein he founds his claim, that he may *inherit eternal life*. Will he not upon the due exerciſe of his Reflection find himſelf indebted to his Maſter from the firſt moment of his Exiſtence, nay and for that Exiſtence

(*a*) Matt. xix. 20.

too?

too? So that upon comparing the *wonders* of his *wisdom* and *love* in *creating* him, heightened and enlarged by the continued care of his *Providence* in *preserving* him, will he not be ready to break out with the royal *Psalmist*, if he has but one spark of Gratitude or goodness in Soul, *viz.* (*b*) *What reward shall I give unto the Lord for all the Benefits he hath done unto me?* What *Reward* indeed, or *Recompence* can he give, any ways proportion'd to the Favours he has receiv'd? If Man *enters* into life a *Debtor* to his maker; and the *continuance* of that life is an *increase* of that *Debt*; the *longer* that life is, the *more* he has to pay, and consequently the *less* able will he be to *clear* the Score. Are not *temporal Blessings*, which we hourly receive, reward ample enough for *temporary Obedience?* Or can the greatest *improvement* of the Talents he has given us, *overpay* him for the favour of *entrusting* us with those Talents? Now if all the Services of Man's life, *be they* ever so *perfect*, or *this* ever so *lasting*, cannot discharge his Obligations for the Blessings of *Time*; how far short must he be of meriting on account of his real intrinsick valuableness, those infinitely greater, *i e.* the Blessings of *Eternity?* But what do we talk of any real intrinsick valuableness in *Man*, or any Services of his towards *God?* What

(*b*) Psalm cxvi. 11.

is there in either of their natures, that is capable of admitting ſuch a Suppoſition? If Man is really, and intrinſically valuable, it muſt be upon one of theſe two accounts, *viz.* either that he is Maſter of ſome good qualities, that are *purely* his *own*, *inherent*, and *underived*; or that he can employ thoſe, which are *derived* to him, ſo, as literally to be of *Service*, and *Advantage* to the *Donor* of them. Now what are theſe good qualities, upon which Man can ſet up? What *is* he, or *has* he, that *he has not receiv'd*; or having receiv'd, can call his own but for a Moment? This is imply'd in the very terms *Creator*, and *Creature*.

When the *young Man* in the Goſpel ſaluted our Saviour with the title of good Maſter, expecting perhaps the *like* compliment in return, his expectations were baulk'd by ſo ſudden a Reprimand, *viz.* (*a*) *Why calleſt thou me good; there is none good but one, that is God.* Now if He, whom our Author allows to have been the moſt vertuous, and innocent of our Species, § who did no wrong, no injury to any Man, but *went about doing good*, modeſtly declined this ſhining appellation, as a *Man*, and ſo far a *Creature*; *why calleſt thou me good? What Man is he, that liveth*, who ſhall not ſtop his

(*a*) Matt. xix. 16, 17.
§ *Chubb*, p. 55, 56.

Mouth?

Mouth? What mortal ſo vain, as to *arrogate* this title to himſelf? Though the *young Man* had kept all the commandments from his *youth up* (a *boaſt* rather founded in *Oſtentation*, than in *Truth*) yet here is he taught to put *no Value* upon his Performances, nor to ſet himſelf down as good on account of them; *There is none good but* ONE, *that is God.* Jeſus knew well enough, *what is in Man*; how apt to *ſwell*, and *dilate* himſelf, on account of his own *imaginary* Excellencies; and therefore both by *Precept*, and *Example*, he ſhews him how to *empty* himſelf of all *Pride*, and *ſelf-conceit*, by directing his Eye to that *ſupream Being*, in whom alone all goodneſs, and perfections center. After a reprimand ſo *ſeaſonable*, and withal ſo *ſevere* as this, is it not aſtoniſhing to hear a *Piſmire* thus *vaunting* himſelf, and laying in his claim to his Maker's Approbation on account of his *own perſonal* agreeableneſs to him? (*b*) *But why doth thine heart carry thee away, and what doth thine Eye wink at? That thou turneſt thy Spirit againſt God, and letteſt ſuch words go out of thy mouth? What is Man that he ſhould be clean? and he that is born of a Woman that he ſhould be righteous? Behold He putteth no truſt in his* SAINTS, *yea and the* HEAVENS *are not* CLEAN *in his ſight. How*

(*b*) Job xv. 12, &c.

much more abominable, and filthy is Man, which drinketh iniquity like Water.

But ſay notwithſtanding that Man is poſſeſs'd of ſome good qualities, *purely his own, and ſelf-derived*, which is more, than the moſt exalted Angels ever were poſſeſs'd of, tell me, how it is poſſible for him to employ them ſo,as to be of any *real ſervice*, or advantage, to the moſt high. (*a*) *Can a Man be profitable unto God, as he that is wiſe, may be profitable to himſelf? Is it any pleaſure to the Almighty, that thou art righteous? Or is it gain to him, that thou makeſt thy ways perfect?* The *happineſs* of the divine Being conſiſts in the *enjoyment* of *himſelf*, and in the *Contemplation* of his *own Perfections*. He ſits enthroned in eternal Glory, for ever ſtreaming forth from himſelf to his Creatures. And this is what affords thoſe *bleſſed Spirits*, that day and night ſurround his Throne, a *Theme* for their *Gratitude* to dwell upon, in Hymns of *endleſs* Adoration and Praiſe. But in this conſiſts *their* happineſs, and not *his*; which is neither capable of being *encreas'd* by their *Services*, nor of being *diminiſhed* by withdrawing their *Homage*. He was the *ſame*, before they had a *Being*; and would have continued the *ſame*, unchanged, had they *never been* at all. He indeed is pleas'd to *honour* us with the title of his *Servants*, as

(*a*) Job. xxii. 2, 3.

often

often as we duely execute his *Commands*; and charging our ſincere endeavours to obey him to the Account, gives us *Credit*, as for ſo much *Service actually* done him. But yet to imagine, that we can any ways benefit our Maker, by the moſt conſtant, and unwearied Obedience to his Will; is to imagine, that he ſtands in *need* of ſomething, that we can *give*, without which his happineſs would be *abridged*, and *imperfect*. This would be to extol Man, and lift him up *above* God, the Perſon ſtanding in *need* of, and receiving § *Benefit* from another, being ſo far, and on that account *inferior* to him, that *confers* it.

And thus the Diſtinction betwixt *Creator*, and *Creature* would be inverted, if not deſtroy'd; the *thing made*, might reply to him, that *made* it, (*b*) *It is a Gift, by whatſoever thou mighteſt be profited by me.* (*c*) *Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy Commandment:* (*d*) *the Labourer is worthy of his Reward:* give me the *fatted* Calf, *that I might make merry with my Friends.* And thus the * *Obligation* betwixt

§ A Benefit is a voluntary and benevolent action, that delights the Giver in the comfort it brings to the Receiver. *Seneca*'s Definition of a benefit, p. 1.

(*b*) Matt. xv. 5. (*c*) Luke xv. 29. (*d*) 1 Tim. v. 18.

* Let it be noted, ſays *Seneca*, that a benefit is a common tie, betwixt the giver and the receiver with reſpect to both. page 15.

them would be *reciprocal*, juſt ſo much *Duty*, ſo much *Pay:* and it would be to the *joint Intereſt*, and *Advantage* of *both* to keep up ſuch a *mutual intercourſe* of good Offices.

If our Author is not aſhamed of theſe Conſequences, which naturally, and unavoidably follow from his Poſition, that God approves of any Man from the real intrinſick valuableneſs of him; we muſt leave him to perſue the Dictates of his own *heated* Imagination; till, *cooling* by degrees, he ſhall happily diſcern his Error, that he has *been* (*a*) *deceiv'd by truſting in Vanity*, and that *Vanity has been his Recompence.*

Hitherto we have look'd at Man through the *wrong* end of the *Perſpective*; which has *magnified* him beyond Proportion or Degree; let us turn it then for once, and view him in his proper light, and we ſhall ſee, what *a different* Figure he makes.

Whoſoever ſhall conſider Man as the Workmanſhip of an *all-wiſe* Agent, muſt ſuppoſe him, when firſt ſet out of his Makers Hands, to be in all reſpects as *perfect*, as his *nature*, and the *End of* his Being would admit of. The ſacred Penman, whoſe Account we muſt be content with, until a *better* can be ſubſtituted in its room, ſetting forth the *high* Dignity of Man, and his *near* affinity to God, tells us repeatedly,

(*a*) Job xv. 31.

that

that (*b*) *God created man in his own Image, in the Image of God created he him.*

What we are to underſtand by the *Image* of God, may be the more eaſily apprehended, if we conſider, that God is a Being purely *ſpiritual*, and *immaterial:* ſo that his *likeneſs* of him could not conſiſt in any *external reſemblances*; but in a *ſpiritual Similitude* in the inner Man, *i. e.* in his *moral*, and *intellectual* Capacities. And tho' the *Copy* was at beſt but a *faint* repreſentation of the bright *Original*; yet a Repreſentation it was of the *mental* Perfections of the Deity, having a *Rectitude* in his *underſtanding*, *Retention* in his *memory*, and *holineſs* in his *Will*, ſo that the *Creator* ſaw his own *Image*, as in a *glaſs*, reflected back from his *Creature* upon himſelf, with which being well pleaſed, upon taking a Survey of *every thing, that he had made*, he gave it his approbation, (*c*) *behold it was very good.* And here, I hope, it will not be deemed impertinent to obſerve, that *none* of the Works of God's Hands, whether *light* it ſelf, or thoſe glorious *Luminaries*, that *rule over the Day, and over the Night*, or the *Earth* and *Seas* with all their *produce*, and *Inhabitants* were honoured by their Maker with an higher Epithet, than that of being *ſimply*, and *poſitively* good: but as ſoon as Man the *Image* of himſelf was made, to

(*b*) Gen i. 27. (*c*) xxxi.

whom he gave *dominion* over the reſt, for that very reaſon, becauſe he was his image, he riſes in his ſtile, and declares it to be ſuch *tranſcendently*, and *ſuperlatively*, behold it was *very good*. Such *Revelation* tells us, the firſt Man was, and ſuch, * *Reaſon* tells us, he muſt needs be; upon ſuppoſition that there ever was a § firſt Man, and he, not the *Effect* of blind *Chance*; but the *maſterly* ſtroke of infinite Wiſdom.

Should we now turn our Eyes, from what he *was*, to what he *is*; ſhould we take a view of the *preſent* Race of mankind, or trace them back thro' a long Series of *paſt* Generations, up to this *common* Parent of us all, we ſhall find but *One* in all the ſhining records of Antiquity, that compleatly anſwered this Character ſince: and that *all* the reſt were greatly *defective*, and fell vaſtly *ſhort* of thoſe *primitive* Perfections, which the *Protoplaſt* was endow'd with. That an *univerſal Corruption* had overſpread the face

§ *Ariſtotle*, with his followers, aſſerted the world to be eternal, which *Epicurus* with his herd deny; but more fooliſhly maintain, that it was formed in time, by a fortuitous concourſe of Atoms.

* Thus *Ovid*, *Sanctius* his animal, *mentiſque* capacius *altæ*
Lib. I. Deerat adhuc, & quod *dominari* in cætera poſſet.
Natus Homo eſt ——
—— Hunc *divino* ſemine fecit
Ille opifex rerum. ——
Finxit in *effigiem* moderantum cuncta Deorum.

of

of nature, was a truth, which the wiſer part of the Heathen world, even in the earlier ages of it, ſaw, and confeſs'd with ſhame: but how to *account* for it, or what *Cauſe* to impute it to, they were to a man wholly ignorant. Moſes aſſigns us one, which, if not *exactly* true, muſt be confeſs'd to be very much *like it*, *viz.* that Man being thus furniſhed by his Maker with an *Underſtanding* to *diſtinguiſh*, and a *freedom* to *elect*, was plac'd by him in a ſtate of *Probation*, and the obſervance of one negative Command was enjoin'd him as the *Trial* of his Obedience, and the *Condition* of his future favour, which that he might the more ſtrongly enforce, he guarded with no leſs penalty than this, (*a*) *in the Day, that thou* tranſgreſſeſt, *thou ſhalt ſurely die.*

That being thus left alone to make experiment of his own ſtrength, he was tempted by an Agent of *ſuperior skill*, and *cunning* to himſelf, by whom being cajoled, and deluded, he was fatally miſled and drawn aſide from his Duty; ſo that he forfeited his *immortality* together with his *innocence*, by which the *Image* of his Maker being *defac'd*, he ceas'd to be that *amiable* Object, he lately was, *i. e. a beloved Son in whom God might be well pleaſed.* That Man in this *lapſed*, *degenerate* State, ſurrounded with numberleſs Evils on every ſide, *viz.* a thouſand irregu-

(*a*) Gen. ii. 17.

lar

lar *appetites*, and *paſſions*, which *mutiny*, and cauſe *a tumult* in the *Soul*, on the one hand, and as many *ailments*, *and diſeaſes*, which *excrutiate* and *torment* the *Body* on the other, begat a Son *in his own likeneſs*, *after his Image*: and *like* in the order of generation ſtill continuing to beget *like*, from thence was propagated a whole world of Sinners. Whether this Account, which *Moſes* gives be underſtood by us *literally*, or *allegorically*, we may challenge the buſy Mockers of the Age, who turn it into Farce and Ridicule, to give us one more plauſible or ſelf-conſiſtent, or to aſſign any one Cauſe for this *univerſal Corruption* of human nature, but what muſt terminate in the *fall* of the *firſt Man*. He only was, or could be the *common Repreſentative* of all mankind; who then being *in his loins*, as much ſinned in him, as (*c*) * *Levi paid*

(*b*) Heb. vii. 9, 10.

* *Whitby* indeed objects to this, and grounds his Objection upon this Argument, *Hac ratione colligatur, Chriſtum ipſum in Abrahamo decimatum, utpote qui in Lumbis ejus tum erat, atque ita Melchiſedecho inferiorem fuiſſe &c. Tractatus de Imputat: Div.* p. 33. That is, "That by Parity of Reaſon "we may as well infer, that Chriſt himſelf paid Tithes in "Abraham, as being then in his Loins, and therefore that "he muſt have been inferiour to Melchiſedec on that Ac-"count." An Argument grounded on that of the Apoſtle to the Hebrews vii. 7. *The leſs is bleſſed of the better*; which indeed would have held true, had Chriſt been generated from Abraham in the ordinary Way. But the good Dr. had done well to recollect, that he was not; that he was the Son of Abraham

paid tithes to Melchiſedec in Abraham. Had he held his firſt eſtate, *i. e.* preſerv'd his Maker's Image undefac'd, the Iſſue deſcending from him had been as unpolluted as himſelf; had *the Root* been *holy*, ſo had been *the Branches.* Nothing could have made them *otherwiſe*, but a defect in *that.* The *Deſcendants* from *Adam*, whether the neareſt or moſt remote, were all *equally* affected from thence, as the moſt diſtant *ſprig* or thinneſt *leaf* participates of the *Root* of the Tree, as well as the loweſt, wideſt-ſpreading *Bough.* But then they could have no more Effect upon each other, than the nearer branches have upon the more remote, *i. e.* they could ſerve only as intermediate Veſſels of communication to them, by which they were ſupply'd with their Proportion of thoſe ſame Juices both in *quality*, and *degree*, which they had firſt imbib'd from the root, whether good or bad. They have *nothing* of their *own*; *nothing* but what they have *received.* Tho' the *firſt-Born* of *Adam* was ſuch a *monſter* in nature, as by one Act of inhumanity to deprive his Parents of their *only* Hope, himſelf of an *only* Brother, and the World of one *quarter* of its inhabitants; yet we find, that his Guilt was

braham by the mother's ſide only, who was a Virgin uncontaminate, that he was not the Seed of man, but the (*c*) *Seed of the Woman, and* (*d*) *that the holy Thing, which was to be born of her was to be called the Son of God.*

(*d*) Gen. iii. 15. (*e*) Luke i. 35.

purely

purely *perſonal*; tho' conſidered *ſimply* as ſuch, it appears to be of a Dye infinitely *deeper*, than that of his father's, in which we were all ſo fatally involv'd. The truth of it is, he was neither our *natural*, nor *fœderal* Head; *Adam* was *Both*. Mankind could have but *one* Head, Sin but *one* Beginning. It *begun* with the father, was *continued* by the Son, and *perpetuated* by their poſterity. But ſuppoſing *Adam*'s firſt-Born to have been the *firſt* Tranſgreſſor, and that the current of his Blood, being once polluted had ran foul through all his generations; yet how would that have affected *Seth*, and the reſt of his *Sons* and *Daughters*, with their *Deſcendants?* Theſe, one might reaſonably imagine, would have continued as untainted ſtill, as tho' this horrid *Fratricide* had never been committed. But when we ſee the *filth* convey'd down *alike* through *every* channel, and the ſeed of *Seth* as much polluted as the ſeed of *Cain*, what can we conclude; but that the fountain Head itſelf muſt needs be defiled. Had there been but *one little ſtream*, that had ran *pure* and unmixed, that alone had been ſufficient to put by our Concluſion, and to have prevented an *univerſal Deluge*. But when God himſelf declares, that he was determin'd to bring a (a) *flood of Waters upon the earth*, for this rea-

(a) Gen vi. 12, 17.

ſon,

ſon, *becauſe all fleſh had corrupted his way before* him, we cannot but infer, that the *Guilt* of it was as *extenſive*, as the *Puniſhment*; and that the *date* of it muſt be fixed *as high*, as Moſes has fixed it.

They, who are no great friends to the Catholick doctrine of *Original* Sin, as taught, and maintained by the Church of *England*, who ſtrenuouſly deny the Divine *Imputation* of Adam's *guilt* to his poſterity, do notwithſtanding allow this *other* bad conſequence of his fall, *viz.* that they are greatly *damaged*, and *impaired* in their faculties, their Underſtandings *darkened*, their Memories *enfeebled*, their Wills *miſbiaſſed*; which diſcovers itſelf even in our *Childhood* by an early proneneſs to that which is evil and a wayward averſion to that which is good.

And indeed it was impoſſible, but that the Nature, derived down from him to us, muſt needs be *vitiated* and *depraved*, *i. e. ſuch* as his *own* was, unleſs he could *give* to others, what he *wanted* himſelf; or bring a *clean* thing out of an *unclean*.

Now if *He*, who entered into life with ſuch *ſuperior* advantages to any of his Deſcendants, who, when he firſt *wak'd* into Being, found himſelf in the *full* ſtrength and vigour of manhood, with * *all* the faculties both of

* Id inſuper ſerio notandum eſt, Originalem Adami ſtatum eum immunem ab iis affectuum motibus, & paſſionum σωμοῖς,

Body

Body, and of mind *ſound* and perfect, preſerved not his innocence unſpotted, but being beguiled through ſubtlety fell from his *firſt eſtate*: how can it be ſuppos'd poſſible for any of *them*, in the ordinary way of generation, who enter into life *naked*, and *helpleſs* Infants, whoſe || Capacities muſt *gradually* be filled up by time, and even then are narrow and contracted in compariſon of thoſe, which he was poſſeſſed of, whoſe *ſenſitive* appetites take ſuch a head in *Childhood* as ſcarce to be reducible to *Reaſon* in the *Man*; how can it be ſuppos'd poſſible, I ſay, for any of them, labouring under ſo many Diſadvantages, to him *unknown*, either to *begin*, or *perſevere*, of their own *natural* Abilities, in ſuch an *uninterrupted* Courſe of Holineſs, as to render them Objects of their Maker's Approbation, on Account of their own real, intrinſick valuableneſs; and to *qualify*, and *entitle* them to be meet Companions with him, in a ſtate of conſummate *glory*, and Interminable *Happineſs*. For let it be conſidered, that they are as much *more* expos'd to Temptations, as they are *leſs* capable of reſiſting them, than he was. *Adam* had but one ſingle Enemy to encounter, to wit, the Devil; had no Objects that could put either his

quibus jam ſumus obnoxii perſtitiſſe, &c. Adamus quando in lucem editus eſt, perfecto rationis uſu præditus fuit &c. *Whitby* Tractat. de imputat. Divi. p. 7, 8. quod vide.

|| Vide *Delaune* of Original Sin.

iraſcible

iraſcible, or *concupiſcible Faculties* into Motion. Nothing was there, that could prove an *Incentive* either to his *Pride*, *Ambition*, or his *Luſt*. The *whole* world, and *all* things in it were his *own*, which paid him *homage*, and *Tribute* as to their *lawful Sovereign*. Here was no One that could kindle, either his *Wrath*, *Envy*, *Malice*, *or Hatred*; no One to awake any *Jealouſies*, or *Fears*. Here were no *Terrors* to ſcare him, no *Beauty* to entice him. There was but One, and ſhe the moſt finiſhed piece of God's § Workmanſhip, the Partner of his Bed, and Boſom, to ſoften, and beguile the Labours of the Day; and to lull and compoſe him to Reſt at Night. But *we* his Deſcendants, on the other hand, have not only the *ſame* powerful Enemy to deal with, *inſolent* from his *paſt* Succeſs, and *arm'd* with keener wrath for *future* Conqueſts, but TWO more, equally formidable with himſelf, the *World*, and the *Fleſh*, with united Strength, confederated againſt us. If *Adam* then, with *all* his Forces *whole* and *entire* could not withſtand the Attack of *One* Enemy, but fell vanquiſhed at the firſt Onſet; it would be *ſtrange* indeed, if we with Forces *broken*, and

§ the lovelieſt Pair
That ever ſince in Love's embraces met,
Adam the goodlieſt Man of Men, ſince born
His Sons, the faireſt of her Daughters Eve.
MILTON, Book IV.

diminiſhed

diminiſhed ſhould be able in every Engagement, not only to reſiſt, but to triumph over *three*. The Scriptures repreſent the life of Man as a *State* of *Warfare*, a perpetual Combat betwixt *Nature* and *Grace*, betwixt *Inclination* and *Duty*. As the Soul, and Body of Man conſiſt of Principles widely different; ſo do they *mutually* act upon, and in direct *oppoſition* to each other. The *fleſh* warreth againſt the *Spirit*, and the *Spirit* warreth againſt the *Fleſh*. In this Struggle the Succeſs is ſometimes *various*, and *alternate*; tho' it generally leans to that ſide, where the *Odds* of Numbers lies; and well it will be for us, if upon the cloſe of the Day, we be found to have *fought* ſo *good* a *Fight*, and to have *kept* our *Faith* ſuch, as neither to have been taken *Captive* on the one hand, nor to have *deſerted* our *Standard* on the other. The Weapons, that we are furniſhed with are moſtly *defenſive*, an *Helmet*, a *Breaſtplate*, and a *Shield*; ſeeing that the Nature of our Enemies is ſuch, that the only way we have to conquer them, is, not to be conquered by them. And yet this is more, than the moſt *diſciplin'd Asketick* could ever boaſt of. No one yet obtain'd ſo compleat a Conqueſt over that one Enemy the *Fleſh*, as to hold it always in a peaceable and quiet Subjection; but what, upon ſome occaſion or another, it has *rebelled*, and thrown

thrown off its *allegiance*; has *traiterouſly* attempted ſome *weak* unguarded part, and either by *ſtorm* or *ſtratagem* carried the Aſſault againſt him.

And therefore in conſequence of this well known *corruption* of our Nature, and this powerful *alliance* againſt us, all the *men* of *God*, whether under the *old* or *new* Teſtament, being *conſcious* of much *weakneſs* and *infirmity*, have acknowledged themſelves to be *great Sinners* in his Sight, and as *ſuch* unworthy of the leaſt of all his Mercies. And it is obſervable, that they, who have moſt *excelled in Virtue*, have been always *moſt* truly *ſenſible* of the *want* of it. And indeed the reaſon is plain, and obvious.

For the more they diſcovered of the Divine Nature, the more they ſaw of *beauty* and *perfection*; and the more intimatly they were acquainted with themſelves, the more they detected their own *deficiency* and *deformity*. So that the *higher* they *roſe* in their *piety* toward *God*; the *lower* they *ſunk* in their *opinion* of *Man*. Hear, in what humble, and ſelf-abaſing terms even the Father of the Faithful addreſſes his Maker, (*a*) *behold now*, ſays he, *I have taken upon me to ſpeak unto the Lord, which am but duſt and aſhes. What reply did holy* Job *himſelf make*, when GOD thus charged him out of the *Whirl-*

(*a*) Gen. 18. 27.

wind. (*b*) *Shall He, that contendeth with the Almighty, inſtruct him? He that reproveth God, let him anſwer it. Behold, I am vile,* ſays he, *what ſhall I anſwer thee. I will lay my hand upon my Mouth. I abhor myſelf, and repent in duſt and aſhes.* (*c*) *Who can tell,* ſays the royal Pſalmiſt, *how oft he offendeth? O cleanſe thou me from my ſecret faults?* This he knew to be a work impoſſible for Man to do, and therefore earneſtly beſeeches GOD to do it for him. Becauſe if left undone, he wou'd have been undone himſelf; even tho' he had *kept him from preſumptuous Sins,* and ſo far *undefiled, and innocent from the great offence.*

Thus the *Worthies* recorded in ſacred Story *emptied* themſelves of all *pride* and *ſelf-conceit,* when they entered into the preſence of the moſt high GOD, from whence they never return'd ſo much improved; as when they had poured out their Souls before him in *broken* accents of *Contrition,* acknowledging their tranſgreſſions, and imploring his Mercy, and Forgiveneſs. Is it not therefore enough to make one *Shudder,* to hear a little *Phariſee,* make ſuch *proud boaſting* of his own righteouſneſs, and ſelf-ſufficiency, * as tho' he was entitled to the divine ap-

(*b*) Job 40. 2. 4. *ib.* 4. 2, 6. Pſalm xix. 12, 13.

* This is ſuch an Obedience as was never yet actually performed by any Mortal; every Man in the World having

probation

probation on Account of his *real, intrinſick valuableneſs*, and vainly *arrogating* ſo much to himſelf, to diſclaim *all ſhare*, in what Chriſt has done for him?

But ſay, to ſooth the vanity of this *overweening* Gentleman, that his *righteouſneſs exceeds the righteouſneſs of the Scribes and Phariſees*; nay, ſay, that the three mentioned, viz. *Abraham, Job* and *David*, eſpecially the latter, fell in reality as ſhort of *Chubb's perfection*, as they do of his *arrogance*; yet what face, but his *own*, would have the *aſſurance* to ſtand it out, that the Doctrine of *perſonal* righteouſneſs is any where contained in the Goſpel of *Jeſus Chriſt*, from *one* end to the *other*. Let him but refer us to one *ſingle* Comma, in which any thing of that kind is but ſo much as *intimated*, and we will forthwith renounce *Chriſtianity* for *Chubbiſm*; as being a Scheme as *inconſiſtent*, and ſelf-contradictory, as that is. For ſurely this Leſſon was never taught in the School of *Him*, who bad his Diſciples, (*d*) *Learn of me: for I am meek, and lowly in heart.*

No: his injunctions ran to a quite contrary purport, to beat down every *proud*

found himſelf ſurrounded with Infirmities, and miſled by Temptations and Trials, in ſome inſtance or other, ſo as that he cannot but *CONDEMN* himſelf of ſome wilfull Deviation, &c. from the Will of *God*.

§ Terms of Acceptance pag. 136.

(*d*) Matth. xi. 49.

look, and humble every *high-conceit*. *Which of you*, ſays he, *having a Servant plowing, or feeding cattle, will ſay unto him by and by, when he is come from the field, go and ſit down to meat? and will not rather ſay unto him, make ready, wherewith I may ſup, and gird thy ſelf, and ſerve me, till I have eaten and drunken, and afterwards thou ſhalt eat and drink. Doth he Thank that Servant, becauſe he did the Things that were commanded him? I trow, not. So likewiſe ye, when ye ſhall have done all thoſe Things, that were commanded you, ſay, we are UNPROFITABLE Servants, we have done that, which was our Duty to do.*

If then we are but *unprofitable* Servants, when we have done *all*, that was commanded us, which is *more* than any man ever did yet, wherein ſhall we found our *profitableneſs* to GOD, when we have left undone thoſe things, which we ought to have *done*, and have *done* thoſe things, which we ought *not* to have *done*? And yet *this* is the *Caſe* with the very *beſt* of us. Not a *Day* paſſes over our Heads without ſome *freſh* proof of our *lability*; not a day which brings not with it *freſh* matter for *confeſſion*, and *contrition*.

This is more than intimated to us by our Saviour, in that form of prayer, which he preſcribed to his Diſciples, in which he

(*e*) xvii. 7. 8, 9. 10.

teaches

teaches them to pray to their Father, which is in Heaven, to *forgive* them their *Trepaſſes*, as often as they pray for *their daily Bread*.

Neither did any of his Diſciples ſo far *miſreport* their Maſter as to give countenance to any other Doctrine, either in their diſcourſes or Writings. (*f*) *In many things*, ſays St. *James*, *we offend all*, i. e. Apoſtles, as well as others. (*g*) *If we ſay that we have no Sin*, ſays St. John, *we deceive ourſelves and the truth is not in us.* (*h*) *By the works of the Law*, ſays St. Paul, *ſhall no fleſh be juſtified, BUT by the faith of Jeſus Chriſt.*

And therefore the Apoſtle applying this to himſelf ſaith, (*i*) *I live by the faith of the Son of God, who loved me, and gave himſelf for me.* Here he renounces all manner of claim, or pretenſion to the divine favour on Account of any *works of righteouſneſs* which he had done, how many, or how great ſoever, but places all his confidence in *Chriſt* alone, (*k*) *waiting through the Spirit for the hope of righteouſneſs by faith.* Nay ſo far was he from preſuming upon his *own merit*, which I hope was Inferior to no Man's now living, that he acknowledges himſelf with all humility, to be * *leſs than the leaſt of all Saints*, and moreover that he was (*m*) *of*

(*f*) iii. 2. (*g*) i. 1, 8. (*h*) Gal. ii. 16. (*i*) ib. ii. (*k*) ib. v. 5. (*l*) *Epheſ.* iii. 8. (*m*) 1 Tim. i. 15.

* Ἐλαχιστοτέρῳ, a Comparative made of a ſuperlative.

Sinners the **Cheif*; that ſo *Grace* in him might have *its perfect Work*. And indeed the whole drift of his *Epiſtle* to the *Galatians*, as of many other parts of his writings, is to *deſtroy* the Doctrine of *perſonal* righteouſneſs, and to eſtabliſh that of *imputed* righteouſneſs in its ſtead; (*n*) *even the righteouſneſs of God, which is by faith of Jeſus Chriſt unto all, and upon all them that believe.* And this, he tells us, was ſo far from being a matter of *right* on the part of Man, that he declares it to be an Act of mere *favour*, and *indulgence* on God's part. (*o*) *Being juſtified FREELY by his GRACE through the redemption, that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation through faith in his Blood to declare HIS righteouſneſs for the remiſſion of Sins, that he might be juſt, and the juſtifier of him, which believeth in Jeſus. Where is boaſting then? It is excluded. By what Law? of Works? Nay but by the Law of Faith. Therefore we conclude, that a Man is juſtified by faith without the Deeds of the Law*; and more than that even in oppoſition to them, as the ſame Apoſtle afterwards argues; *for* (*p*) *when we were without ſtrength*, (i. e.) ſunk in Sin, and unable to riſe of

† Πρῶτος ἐγω, *Signiferum peccatorem me Confiteor*, the very ſtandard *Bearer* of iniquity.

(*n*) Gal. iii. 22. (*o*) Rom. iii. 22, 24, &c. (*p*) Rom. v. 6, 8, 9, 10, 20, 21.

our

our ſelves, *in due time Chriſt died for the ungodly, But God commendeth his Love towards us, in that while we were yet Sinners, Chriſt died for us. Much more then, being now juſtified by his Blood, we ſhall be ſaved from Wrath through him. For if, when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled, we ſhall be ſaved thro' his Life.*

For this Reaſon it is, that the whole *Chriſtian* Diſpenſation is called in Scripture Language, moſt emphatically *the Grace of God*, and the *righteouſneſs of God*; becauſe, *where Sin abounded*, there *Grace did much more abound*; and where the *righteouſneſs* of Man fell *ſhort*, the *righteouſneſs* of God made up the *Deficiency*. *That as Sin hath reigned unto Death, even ſo Grace might reign through righteouſneſs, unto eternal Life, by Jeſus Chriſt our Lord. In whom we have redemption through his Blood, the forgiveneſs of Sins according to his Grace.* (q) *By Grace ye are ſaved through Faith, and that not of your ſelves, it is the gift of God, not of Works leaſt any Man ſhould boaſt.* (r) *Now to him, that worketh, is the reward not reckoned of Grace but of Debt. But to him that worketh not, but believeth on him that juſtifieth the ungodly, his Faith is counted for righteouſneſs.*

(q) Epheſ. i. 7. 2, 8, 9. (r) Rom. iv. 4. 4. 5. 16. ib. xi. 6.

Therefore it is of faith, that it might be by GRACE.

So that to aſſert, that Man is the *Object* of God's *approbation* on Account of his *real, intrinſick valuableneſs*, is to aſſert *a known falſhood*; if what Jeſus Chriſt hath taught either in his own Perſon, or by his *Apoſtles*, the beſt Expoſitors of his Doctrine, be *true:* is to incur the Cenſure of *Iſrael* without their Excuſe, that (*ſ*) * *being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, they have not ſubmitted themſelves to the righteouſneſs of God.* And to carry it further yet, the ſame *Apoſtle* to the *Galatians* aſſures them, that as many as ſought to be juſtified by the Works of the Law and not by the Faith of *Jeſus Chriſt* did hereby *fruſtrate the Grace of God*, or make the Chriſtian Diſpenſation of none

N. B. As this is agreeable to the whole Tenour of the Goſpel, and moſt conſonant with the * Doctrine of the *Church of England*; ſo is it likewiſe maintained by that learned Prelate, whom I have quoted more than once upon this Occaſion. It is matter, ſays he, of infinite Grace and Mercy, that Almighty God will enter into any treaty with a ſinful World, or come to any terms with his Rebellious Subjects. Terms of Acceptance, pag. 13, and again, pag. 44, ib. We may be all ſenſible that the very beſt of us may have need of ſome or other of theſe terms of condeſcention offered us through Jeſus Chriſt, and for HIS SAKE ONLY, made terms of acceptance, with God. * Compare this with Article 10th.

* Vide Dr. *Newtons* Sermon before the QUEEN on that Text.

(*ſ*) Rom. x. 3.

effect.

effect. (*t*) *For if righteouſneſs came by the Law, then Chriſt is dead in vain.* He had told them before in the opening of this *Epiſtle*, that our (*u*) *Lord Jeſus Chriſt gave himſelf for our Sins, that he might deliver us from this preſent evil world.* Now if he either *deliver'd* us *not* by his *Death*, he had *fail'd* of his *End*; or if we might be *delivered* from it *without* his *Death*, then ſurely was he dead in vain, i. e. to anſwer *no End* at all. (*v*) *For Chriſt is the end of the Law for righteouſneſs to every one, that Believeth.* The bare Suppoſition therefore of either of theſe Caſes made the Apoſtle break out with an uncommon ardour upon the Occaſion, as his vehement Exclamation demonſtrates. (*w*) *O fooliſh Galatians, who hath bewitched you, that you ſhould not obey the Truth, before whoſe Eyes Jeſus Chriſt hath been evidently ſet forth crucified amongſt you?* And wherein conſiſted this fooliſhneſs of theirs, but in this; that having (*x*) *begun in the Spirit*, they would now be *made perfect in the Fleſh*; that having renounced the principle of *Faith*, they ſought to be juſtified by that of *Works*, which was making themſelves a freſh *Debtors to the Law*, and as ſuch Subject to a *Curſe*. (*y*) *For as many as are under the Law, are under the Curſe*;

(*t*) ii. 21. (*u*) Rom. i. 3. 4. (*v*) Rom. x. 4. (*w*) iii. 1. (*x*) iii. 3. (*y*) *ib.* 10.

for

for it is written cursed is every One, that continueth not in all things, which are written in the book of the Law to do them. Now this he knew by himself, that no Man the most righteous, or perfect, ever yet did; (z) *that we have all sinned and come short of the* glory of God, and therefore that the (a) *Scripture had concluded all under Sin, and under a Curse, the (b) Wages of it,* that the (c) *promise of Faith by Jesus Christ might be given to them that believe*; and that the *Grace* of God might be more visibly display'd, in Christ's *redeeming us from the Curse of the Law, being made a Curse for Us.*

This was *that* Covenant, that was *confirmed of God in Christ*, for *four hundred and thirty Years* before the promulgation of the Law; this *that* Gospel, which *before was preached to Abraham*, viz. *in thee shall all Nations be blessed.* And this is no more than a *reiteration* of that gracious promise, which God made to our first Parent immediately upon his fall, included in that Sentence, which he passed on the Serpent, (d) *I will put Enmity between thee and the Woman, and between thy Seed and her Seed, it shall bruise thy Head, and thou shall bruise his Heel.*

In which declaration God gave him to understand, by way of *Support* under that

(z) Rom. iii. 23. (a) Gal. iii. 22. (b) Rom. vi. 23. (c) Gal. ii. 22. 13, 8, 17. (d) Gen. iii. 15.

Grief,

Grief, and *Deſpondency*, which a Senſe of his *loſs*, and ſhameful *Apoſtacy*, the ſad Occaſion of it, had involv'd him in; that *One* of the future *Deſcendants* from his Loins ſhould take *ample Revenge* on that deadly Enemy of his, ſhould in his turn *triumph* over him then *exulting* for his late Conqueſt; and *ſtrip* him by *force* of all thoſe Spoils, which his *wiles* had gained over worſted Mankind.

And as *God*, for the reaſons above-mentioned, thought fit to reveal this *Myſtery* to ADAM, *viz.* that his *riſe* ſhould proceed from the Woman, through whom he *fell:* ſo have we all the reaſon imaginable to conclude, that HE in ſome meaſure explain'd, and unfolded to him that *Myſtery*, by pointing out that *grand expiatory Sacrifice*, which his SON was to make for him and his poſterity; and by teaching him to *ſubſtitute* that of Beaſts in its ſtead. By which Act of worſhip he he made an acknowledgement of his own *Guilt*, and worthineſs to ſuffer that *puniſhment*, which was *thus* transferred from his to the *Victims* Head, and teſtified at the ſame time his *hopes* of *pardon*, and *exemption* from it; for the *ſake* of that *ſacrifice*, which was to be made for him towards the *Evening* of the World, and was here *typified*, and *ſhadowed* out.

For

For to what elſe can we Attribute the Inſtitution, and the riſe of Sacrifices in thoſe early days, but to a divine Revelation and appointment; * ſeeing that there is nothing in the *Nature* and *Reaſon* of the thing, that could poſſibly lead up to it; No *Analogy* between the *Death* of a *Beaſt*, and the *forgiveneſs* of a *Sinner*. And yet no ſooner do we read of God's reconcilment and entering into a new Covenant with Mankind, but we have ſtrong intimations of their appeaſing him by the Sacrifice of thoſe Beaſts, with whoſe (*e*) *Skins* he afterwards *made them Coats and cloathed them*. But the Account we have of CAIN and ABELS proceedings in this matter, ſets it clear beyond doubt, the former of which brought of the (*f*) *fruit of the Ground*, and the latter of the *firſtlings of his Flock* to their father ADAM † (as to a Prieſt) for him to offer them up to the Lord in their Name.

Thus again, no ſooner do we read of *Noahs* going out of the *Ark*, and *deliverance* from that mighty *Deluge*, which had *prevailed* upon the Earth, but we find him offering up his Sacrifices to GOD by way of Gratitude

* Vide *Williams*'s 1ſt Sermon at *Boyles* Lecture, 1695.

(*e*) ib. 21.

e Stillingfleets Irenicum, pag. 76, 77.

† *Godwin* pag. 27.

(*f*) ib. iv. 3. 4.

for

for his own preſervation, *(g) When every living Subſtance was deſtroyed, which was upon the face of the Earth, and he only remained alive, and they with him in the Ark.* (*h*) *And Noah builded an Altar unto the Lord, and took of every clean Beaſt, and of every clean Fowl, and offered burnt offerings upon the Altar. And the Lord ſmelled a ſweet Savour, and his anger was appeaſed, ſo that he determined, not to curſe the ground any more for man's ſake.*

From whence, I would fain know, did this *ſweet Savour* aſcend? Was it from the *Carnage*, and *Entrails* of ſlaughtered Beaſts? from the *reekings* of a *bleeding*, or the *fumes* of a *broiling Victim?* Could the *Effluvia*, which aroſe from ſo much *filth*, be *grateful* for their *own* ſake, to the Noſtrils of a Being in himſelf *infinitely pure*; and that holds every thing *polluted*, in the utmoſt *abhorrence* and *deteſtation*?

To think ſo, would be to debaſe the *natural Idea* of God, and to throw him upon a level with thoſe *falſe Deities*, i. e. *Devils*, and *Cacodæmons*, which were the *abomination of the Heathens*. If there be nothing then in the Nature of the things themſelves, that could ſend up ſo *ſweet a Savour*, nor in the Nature of God to attract *ſuch* from thence; this ſweetneſs muſt be

(*g*) ib. vii. 23. (*h*) ib. viii. 21.

purely

purely *relative*, or borrowed from ſomething elſe *eſſentially ſweet*, which it repreſented, and to which it referred; and what could that be, but that *Archetype*, or *Sacrifice* of *Sacrifices* Chriſt *who hath* (*i*) *given himſelf for* us, as the Apoſtle expreſſly declares, *an offering and a Sacrifice to God for* * *a ſweet ſmelling Savour*.

So that ſtrictly, and properly ſpeaking, Chriſt was the firſt *ſacrifice*, nay *the only true* and *living ſacrifice*, *that ever was*, becauſe *all*, that went before, were mere *ſemblances* and *ſhadows typical* of and *referring* to, this ALPHA *and* OMEGA, this *beginning* and the *End* of all.

And as ADAM beyond all doubt, receiv'd Inſtruction in this Affair from GOD himſelf; ſo is it as little to be doubted, that *he* delivered it down to his poſterity, and that *Noah* took the ſame method of Conveyance to his *Sons*, and his *Sons Sons*, by whom the Earth was re-peopled, and the *Nations divided in the Earth after the Flood*.

For *this* Tradition, we ſee, they carried with them, into what part ſoever they went to take up their abode; when GOD for their inſolent attempt to build a City and a

(*i*) Epheſ. v. 2.

* The Alluſion is ſo ſtrong, and the Terms ſo near a Kin, that the paſſages need only be compared both to apply and explain them.

Tower,

Tower, whoſe top might reach the Heavens, (*k*) *confounded their Language, ſo that they underſtood not one anothers Speech, and ſcattered them abroad upon the face of all the Earth.*

To what elſe can we impute the *Univerſality* of this cuſtom of offering Sacrifices by Fire, ſeeing, as obſerv'd already, that there is nothing either in the *Nature* of GOD, or the *reaſon* of the thing, that could give a light to it; notwithſtanding which, there is no Nation upon Earth, ever ſo *remote*, or ever ſo *barbarous*, ever ſo *long* known, or ever ſo *lately* diſcovered, where this method of endeavouring to appeaſe their angry *Deities* has not *unexceptionably* prevailed.

And to this the the *Longævity* of the *Antediluvian* Patriarchs in great Meaſure contributed, and probably was *deſign'd* by GOD to contribute; the ten firſt Generations of which reached up beyond the two Thouſandth Year of the World.

The providence of GOD by this means *ſecuring* his true, *Original* Worſhip uncorrupt, amongſt thoſe *few* eſpecially, whoſe *Genealogy* is preſerved in the ſacred Records; with whom *Tradition* very well ſupply'd the place of *Scripture*, ſeeing that *Adam* himſelf lived till *Lamech*, the *eighth*

(*k*) Gen. xi. 7. 8.

Deſcendant

Deſcendant from him, was no leſs than fifty ſix Years Old; as the following Table demonſtrates at firſt Sight.

DECAD THE FIRST.

Adam	begat	*Seth*	at	130
Seth		*Enos*		105
Enos		*Cainan*		090
Cainan		*Mahalaleel*		070
Mahalaleel		*Jared*		065
Jared		*Enoch*		162
Enoch		*Methuſelah*		065
Methuſelah	begat	*Lamech*	at	187

Adams Age when *Lamech* was born. 874 (*l*)

Total of *Adams* Age. 930
Deduct. 874

Remainder, the Age of *Lamech* when *Adam* died, 56

Lamech begat *Noah* at 182
Added to 874

Age of the World at *Noah*'s Birth, 1056

The Flood was in *Noahs* Year, 0600

(*l*) Gen. v. 5.

Year

Year of the World,	1656
Noah ſurviv'd the Flood,	0350
Total	2006

And as ſo many of them in a *regular* line of Succeſſion from *Adam*, beſides *Cain* and his numerous Progeny, were all living together at one time with their *aged Sire*, the youngeſt of which was ſo far advanced in Years: So may we without Scruple conclude, that all and each of them had often heard him, with *alternate grief* and *joy*, repeating with his own Mouth an Account of his *Bliſsful* State in Paradiſe, with his *diſaſtrous fall*, and *expulſion* from thence, and that train of Evils brought upon himſelf, and them by it, together with God's *gracious* Promiſe of a *remedy*, as *extenſive* as the *diſeaſe*, by one of his future *Sons*, who ſhould reſtore them to greater Happineſs, than they had *loſt* through him, by his *meritorious Life*, and *Death*, which he there taught them in their *Sacrifices* to exhibit, and to *Act over*, as it were by *Anticipation*.

The next *Decad* of Patriarchs, (*i. e.*) from *Shem* down to *Abraham* were all *Cotemparies* with each other; ſo that there was no danger of its being loſt for their Time.

Nay even *Iſaac*, the *tenth* Deſcendant from *Shem*, was about fifty Years, and ſix Months old, when he died.

This appears from the following Table.

DECAD THE SECOND.

After the Flood,				*Years.*
Shem	begat	*Arphaxad*		002
Arphaxad		*Salah*	at	035
Salah		*Eber*		030
Eber		*Peleg*		034
Peleg		*Reu*		030
Reu		*Serug*		032
Serug		*Nahar*		030
Nahar		*Terah*		029
Terah	*	*Abraham*		130
Abraham		*Iſaac*		100
				452
Shem ſurvived the Flood				502
Iſaac's Age at his Death.				050

Here then, before we proceed any farther, it may not be amiſs to make the following Obſervations from the two preceding Tables;

* Compare Gen. xi. 32. with xii. 4. Vide *Whiſtons* Chronology of the Old Teſtament,

First

First that

Methuselah	begat	*Lamech* at	187
Lamech		*Noah*	182

Methuselah's Age at *Noah's* Birth 369

Total of *Methuselah* Age 969
Deduct 369
Remains *Noahs* Age at his Death 600

So that *Methuselah* lived to the very Year of the Flood.

Secondly, that *Methuselah* living after he begat *Lamech* 782
And *Lamech* living to be 777
It appears that *Lamech* liv'd till the Flood within 005

Thirdly that *Shem* the youngest Son of *Noah*, was at the Time of the Flood, 098
For two Years after the Flood, he begat *Arphaxad* being then 100

So that his *acquaintance* with his Grandfather *Lamech*, and his Great-Grandfather *Methuselah* was of pretty *long standing*, much longer than the generality of Mens *lives* since *Davids* time extends to: in so many Years converse with whom it is not to be doubted, but that he heard them again and again repeat, what *Adam* had as often told them upon *that* Occasion. And by these means *Abraham* the *twentieth* in the Line,

might come at a *perfect*, and *genuine Account* from *Shem*, as he had it from the other two, *i. e.* but *One* Perſon *intervening* betwixt him and them, who were *ear-witneſſes* to ADAM's *own relation* of the matter. Nor can it be ſuppos'd, that *Abraham*, with whom GOD * ſo many times renewed and eſtabliſhed the Covenant before made with *ADAM*, was leſs careful in tranſmitting the *True* worſhip to his Son *Iſaac*, with the *Account* annexed to it, ſetting forth its *riſe*, as he had received it from *Shem*: but rather that he was diſtinguiſhed with thoſe glorious appellations of *Friend of God*, and *Father of the faithful*, for that heroick inſtance of Obedience in offering up this only Son, the *Heir* of the *promiſe*, *in whom his Seed was to be called*, and in *that* exhibiting the ſtrongeſt *repeſentation*, that ever was, of the Offering, which was hereafter to be made upon the Croſs.

For *Iſaac* truly and properly was a *living Sacrifice to God*. That *reſignation*, with which his Father gave him up to the Divine Will, and that *meekneſs* with which the Son ſubmitted to be *bound*, and *laid on the Altar upon the Wood*, made him a *true* and *proper Sacrifice* in *his* Sight, who takes his *eſtimate* of things from the *ſincerity* of the *In-*

* Gen. xii. 1, 2, 3. ib. 13, 15, 16, 4, 5, 6, 17, 2, 4. *&c.*

tention.

tention. And the *ſubſtitution* of a *Ram*, caught in a thicket by his Horns, which *Abraham* offered up for a burnt Offering in his Sons *ſtead*, made him a *living Sacrifice*, which without a *Miracle*, he could *not* have been, had he been *firſt* Slain with his Fathers knife.

This Offering up of *Iſaac* was the *firſt intimation*, which we meet with in *ſacred Writ*, that an *human ſacrifice* was what God inſiſted on; and that, tho' for a time he *put up* with the offerings of *Rams*, and other *beſtial* Sacrifices; yet that they were only *ſubſtitutes* inſtead of the other; only temporary, and to take place no longer, till *THIS OTHER*, the Antitype of all was made, which none other could poſſibly *ſuperſede*, or in any Degree *ſupply* the *place* of. And indeed *Iſaac* was in *every* reſpect the *moſt lively*, and *expreſs Image* of *Chriſt*, which the Scriptures ſet before our eyes.

Firſt, Becauſe *Iſaac* was the *Child of the Promiſe*, as well as *Chriſt*.

Secondly, On Account of his *miraculous Conception*, as well as *his*; it being as much out of the Courſe of Nature, that *Sarah* ſhould *conceive*, as that a *Virgin* ſhould.

Thirdly, In that *Both* of them were *only Sons*.

Fourthly, In that *Iſaac* carry'd the *Wood* for his burnt-offering, as *Chriſt* did his *Croſs*, for his *Crucifixion*.

Fifthly,

Fifthly, In his *Lamb-like*, and *Voluntary* Submiſſion to his Fathers Will.

And *Laſtly*, In his happy Eſcape from *imminent* Death, the *preſage* and *Emblem* of *Chriſt*'s Reſurrection, *when Death ſhould have no more Dominion over him.*

And as *Iſaac* was arrived to Years both of *ſtrength* and *judgment*, when this moſt *memorable* Tranſaction of his life happen'd, ſo muſt we neceſſarily infer, that the *impreſſion*, which it made upon him, was too *deep* to be eras'd by time; and that his *Danger* and *Deliverance* had been frequent *themes* for his Diſcourſe to *Jacob* eſpecially, and his Sons, the youngeſt of which he lived to ſee, to whom alſo he explained the *hidden* and *covered* meaning, which as a *prophet* he was very well able to give them.

Whoever now ſhall *trace* the ſacred Hiſtorian through the lives of *Jacob*, and the twelve Patriarchs, clear down to the time, that *Moſes* was ſent to their Deliverance, will find great reaſon to conclude, that even in their *loweſt*, and moſt *afflicted* State they continued to worſhip the God of their Fathers by Sacrifice in the manner, which they had received from them, *i. e.* in the manner which God himſelf had preſcribed. This was the *Burden* of their *firſt* and *laſt* Meſſage to *Pharoah*, when *Moſes*, and *Aaron* demanded leave for the people of *Iſrael* to

go

go, Exodus v. 1. *Thus ſaith the Lord God of* Iſrael, *let my people go, that they may hold a Feaſt to me in the Wilderneſs:* and, what kind of Feaſt they were to hold, the 3d. *ver.* explains, viz. *The God of the Hebrews hath met with us, let us go, we pray thee, three Days journey into the Deſert, and Sacrifice unto the Lord our God.* Thus again, when *Pharoah* would have diſmiſſed the People, but would have ſtaid their Flocks and their Herds, *Moſes* replys, (*m*) *Thou muſt give us alſo ſacrifices, and burnt-offerings, that we may ſacrifice to the Lord our God.*

And as the time *pre-appointed* by God for delivering his People, and *judging the Nation whom they ſerved* was *now* come; when he determined to cloſe *all* his judgments upon them, with *one* more dreadful, than all they had felt before, i. e. to (*n*) *ſmite all the Firſt born in the Land of Egypt, from the firſt-born of Pharoah, that ſat upon his Throne, unto the firſt-born of the Captive, that was in the Dungeon:* So to let them ſee the *Efficacy* of Sacrifices, *God* appointed a *new one*, viz. that of the Paſſover, by which he enjoined *a Lamb without blemiſh, a Male of the firſt Year to be killed by them, the Evening before their Departure*, of whoſe *Blood* they were to *take*, and *ſtrike it upon the two ſide-poſts, and upon the upper door-poſt of the Houſes*,

(*m*) Exod. x. 25. (*n*) ib. xii. 29. ib. 5.

wherein they eat it; to the Intent that when the Lord *paſſed* through the Land to *ſmite* the *Egyptians*, upon ſeeing the Blood he might *paſs over* the Door, and not ſuffer the *Deſtroyer* to come into their Houſe to *ſmite* them.

This then was appointed as an *Everlaſting Memorial* as long as the *Jewiſh OEconomy* ſhould laſt; but then it was not eſtabliſhed ſo much for the ſake of their Deliverance then paſt, as to *ſhadow* out and *pre-figure* that mightier Deliverance, which was yet for to come. For as that State of *ſervitude* and *affliction*, under which the *Iſraelites* groaned, aptly repreſented Mankind under the *Bondage* and *Yoke* of Sin: So the *Lamb* here inſtituted to be ſlain in the Evening, was only to *typifie* the *Lamb* of *God*, that was to be ſacrificed towards the *End of the World*: the Angels *paſſing over* the *Iſraelites* untouched, *pre-ſignified* Gods *paſſing by*, or pardoning our Tranſgreſſions; and the *Iſraelites paſſing over* the *Red Sea* into a Land *flowing with milk and Honey*, pointed out our *ſpiritual* Deliverance from *Sin* and *Satan*, and admittance into the *heavenly* CANAAN the Land of our *Inheritance*. And laſtly, as none of the *Iſraelites* were *ſecure*, or *exempt* from the Deſtroyers hand, but *they* only, whoſe doors were *thus ſprinkled* with the *blood* of the *Lamb Slain*: ſo from thence did

did he give his People to understand, that none of them were *free* from the *Wrath to come*; on Account of their *own personal merit*; but from the sake of Christ the *Antitype*, that *passover*, that should be hereafter sacrificed for *them*.

And as God enjoined the (*o*) *Observance of this thing for an Ordinance to them and their Sons for ever*; so was he pleas'd after he had brought them out, with a *mighty hand*, and *stretched out Arm*, to confirm it upon mount *Sinai*, and to *incorporate* it with the Body of the *Jewish Laws*, nay, and to give it a *Sanction* of *equal* strength with those of the highest (*p*) *moral Obligation*. And not only the Sacrifice of the *passover*, but indeed *every other* of what kind soever, especially those at the feast of *Expiation*, had *reference* to, and in some sort *shadowed* out this future Sacrifice of Christ, or they had been no Sacrifices at all. For *this* it is, which adds a *Dignity* to Sacrifices in general, and in Truth makes them to be, what their Name imports, (i. e.) *holy offerings*, viz, their being first devoted to God by his own appointment, and afterwards accepted by him as *such*, not for their *own* sake, but for something *essentially holy*, tho' *distant* and *remote* from *sight*; or he could never pronounce of them, as he does so often, (*q*) *It is a burnt*

(*o*) ib. 24. (*p*) Lev. xxiii. 14. (*q*) Dev. i. 17. 2, 5, 3, 5, 23, 18. &c.

Sacrifice,

Sacrifice, an offering made by Fire, of a ſweet Savour unto the Lord.

(*r*) The fire, which came down from Heaven, and conſumed the Burnt-Offerings, conſecrated, and made them of ſweet Savour unto the Lord, fit to *re-aſcend* to him, from whom it came; which being kept for ever (*ſ*) *burning upon the Altar*, and *never* ſuffered *to go out*, aptly repreſented the *mediation* of our *high-prieſt*, (*t*) *Who ever liveth to make Interceſſion for us.*

Here then we have ſeen the *riſe*, the *progreſs*, and *end* of all legal ſacrifices; that *each* and *every one* of them were more or leſs *typical* of that *grand ſacrifice* Chriſt; that they *began* in it, look'd forwards to it, and *terminated* in it; that they were firſt inſtituted by God himſelf, without which, being matter of *Will-worſhip* only, they had been *unworthy* of his Acceptance, and that having nothing of *Intrinſick value* in themſelves, they muſt *derive it* from ſomething elſe, to which they *related*: that it was the Almighty's Care to preſerve *this* true *Worſhip* of himſelf *uncorrupt* through a long ſeries of Generations, by the longævity of the firſt Ages of the World, thereby rendering Tradition infallible, and afterwards to eſtabliſh it by a written Law, and make it of perpetual Obligation to his people, till *He*, the promiſed *Meſſiah*

(*r*) Lev. ix. 24. 2 Chron. ii, 1. (*ſ*.) Lev. vi. 13
(*t*) Heb. vii. 25.

ſhould

ſhould come, in whom the *original* grant was given, that the *ſeed of the Woman ſhould bruiſe the ſerpents Head.* From all which the Arguments aforegoing receive *additional* light, and force. The offering up any ſacrifice to God, being an acknowlegdement of mans *want* of perſonal Righteouſneſs; and that his Sins were ſuch, as *needed* an *attonement*, before he could be the *Object* of the divine *Mercy*, and *Acceptance.*

And as this ſufficiently ſets aſide the Doctrine of Man's *real*, and *intrinſick valuableneſs* in the Sight of God; ſo does it ſhew the *falſity* of that other poſition, "That "*reforming* the World, was the *only poſſible* "*way*, in which Chriſt could be a *Saviour* to it."

That *Jeſus Chriſt* was the Saviour of the *Old Teſtament*, as well as of the *New*, and that the *Old Fathers* looked for *eternal* Happineſs, as well as for *temporal* Bleſſings through him, are truths, which are delivered in holy Writ, and received and publicky ‡ confeſſed by the Church. Such was he pointed out to be by the *Baptiſt*, before he entred on his miniſterial Office, (*u*) *Behold the Lamb of God*, ſays he, *that taketh away the Sins of the World*, i. e. *the whole World.* This he expreſsly aſſerts in his firſt *Epiſtle*, (*v*) *We have an Advocate with the Father, Jeſus Chriſt*

‡ Vide Article the 7th. u John i. 29.

the

the righteous, and he is the propitiation for our Sins, and not for ours only, but alſo for the Sins of the whole World. How elſe, or in what ſenſe could he have been the *ſaviour* of the World; if all, that went before him for the ſpace of four thouſand Years, were *deſtitute* of a Saviour, as they muſt needs be upon this Suppoſition, that *Jeſus Chriſt* was no farther a *Saviour*, than he was a *reformer*? But in truth he was a *ſaviour*, to *all*, that went *before*, as well as to *all* that ſhall come *after* him; and no one ever *was* or *ſhall* be ſaved, but *in*, and *through* him.

The *ſecond* ADAM was to *extricate* all mankind out of thoſe calamities, which the *Firſt* had involv'd them in. And therefore was to be as much a Saviour to *Adam* himſelf, as to the *lateſt* of his poſterity.

To what purpoſe elſe can we imagine that promiſe to be made to him in Paradiſe, immediately after the Sentence of *Expulſion* was paſſed upon him? What was it to him, whether the Seed of the Woman was to *bruiſe* the *Serpents Head*, or no; if he was to receive no advantage from that *bruize*? Or how could it have anſwered the Almighty's intention of raiſing his drooping Spirits under a *ſenſe* of his *Loſs*, and a *Conſciouſneſs* of his *Guilt*; unleſs underſtood by him to be a reparation of the *one*, and an *Attonement* of the *other*.

This

This was God's *declaration*, and Man's *dependance*; ſo that the very page, which records his *Fall* records his *Riſe* alſo; and HE, the *firſt* of *ſinners*, was *firſt* addmitted to *Grace*, and *Pardon* for the ſake of that diſtant *relation* of his, that was to make his appearance in the fulneſs of time, and to *put away Sin by the ſacrifice* of himſelf. And accordingly the *Jews* ever held by *Tradition*, that ADAM, CAIN, and ABEL offered in the *ſame* place, where ABRAHAM afterwards offered his Son ISAAC, *i. e.* where *both* Temples were built, and where Chriſt both *taught*, and *died*. And as the place was called § *Calvaria*, becauſe the Head, or Skull of a Man was there found *Calvum*, *bald*, or *depilated*: ſo * divers of the Fathers have concluded, that ADAM was *there* buried, and that it was *his* Head. *Epiphanius* in particular expreſsly affirmeth, that *Adam* was buried in *Calvarie*, and the Mountain was *ſo* called from ADAMS head found

§ Thus St. JEROME, In hoc loco et habitaſſe dicitur, et mortuus eſſe ADAM. Unde et locus, in quo crucifixus eſt Dominus noſter, *Calvaria* appellatur, ſcilicet, quod ibi ſit *Antiqui* Hominis *Calvaria* condita: ut *ſecundi* ADAM, id eſt, Chriſti ſanguis de cruce ſtillans, *primi* ADAM et jacentis *proloptaſti* peccata dilueret; et tunc ſermo ille Apoſtoli compleretur; *Excitare qui dormis*, &c. EP. 8, LIB. II.

Thus TERTULLIAN,

Hic hominem primum ſuſcepimus eſſe ſepultum;
Hic patitur Chriſtus: ſic ſanguine terra madeſcit,
Pulvis ADÆ ut veteris poſſit cum ſanguine Chriſti
Commiſtus, St llantis aquæ virtute lavari.

* ORIGEN, CYPRIAN, BASIL, EPIPHANIUS, and many others. Vid. *Kellet*, Book 2. Chap. V.

there

there, *in quo crucifixus Dominus noſter* Jeſus Chriſtus, *per aquam et ſanguinem, qui fluxit ab ipſo, per compunctum ipſius latus in ænigmate oſtendit ſalutem noſtram a initio Maſſæ, primi hominis reliquias reſpergere auſpicatus,* on which our Lord *Jeſus Chriſt* being crucified, *figuratively* pointed out our Salvation from the *primitive* Maſs, when he *auſpiciouſly* beſprinkled the *reliques* of the *firſt man* with that Water and blood, which flowed from his pierced ſide. And to this he contendeth, that *that* paſſage referreth,(w) *Awake thou that ſleepeſt, and ariſe from the Dead, and Chriſt ſhall give thee light.* As tho' the Blood of Chriſt, which *diſtilled* from ſo many parts of his wounded Body, whilſt he hung *extended* on the *Croſs, moiſtened* ADAMS *duſt*, and as it were by a Sovereign *plaſtick* power, *new form'd*, and gave it *revivication.* Whether this be taken for *apocryphal*, or no, with our *modern* Unbelievers, it ſhall not much concern me. It is enough for my purpoſe, that the *Scriptures* clearly tell us, that both the *firſt* and *ſecond* ADAM were *repreſentatives* of Mankind; that the *firſt* ADAM owed his Salvation to what the ſecond *did*, and *ſuffered* for him; the *merits* of the *Lamb ſlain*, i. e. *decretivè*, from before the *foundation of the World*, being as *certain* in the *Event*, and as *effectual* as to

(w) Epheſ. v. 14.

their

their *Benefit* in the ſight of *God*, with whom a *thouſand Years are but as one Day*, as tho' it had been as many Centuries *paſt*, as it was to *come*. Nor indeed can it be thought agreeable to the *reaſon of things*, that God ſhould damn the *firſt Couple*, that he ever made; but that upon a *due repentance*, and *Faith* in this *promiſed* ſeed, they were *re-admitted* to the Bleſſings of Pardon, Peace, and Amity with their Maker.

It was in the *faith* of this future *Meſſiah*, that *all* the *Patriarchs* from *Adam* down to *Abraham* both lived, and died. It was by Faith, that *Abraham ſaw his day*, at nigh two thouſand Years Diſtance, *and rejoiced*. It was *by Faith* in him, (x) *that Moſes when he was come to Years, refuſed to be called the Son of Pharoahs Daughter, chooſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of Sin for a Seaſon, eſteeming the reproach of Chriſt greater riches, than the Treaſures in Egypt; for he had reſpect unto the recompenſe of the Reward*. It was by Faith that *David* ſpeaketh thus *exultingly* concerning him, *therefore did my Heart rejoice, and my Tongue was glad, moreover alſo my Fleſh ſhall reſt in hope, becauſe thou wilt not leave my ſoul in Hell, neither wilt thou ſuffer thine HOLY ONE to ſee corruption*. Pſalm, 16.

(x) Heb. xi. 24, 25, 26.

What

What occaſion had *Abraham*, whoſe *boſom* is repreſented by Chriſt himſelf as a place of *happineſs* and *reſt*; what occaſion had he, I ſay, to *rejoice on ſeeing his Day*, tho' ſo far from dawning; but that he was to receive health and ſalvation from this (*y*) *Sun of righteouſneſs that was to ariſe with healing in his Wings?* Why ſhould DAVID thus *exult*, and *triumph* at the proſpect of Chriſt's reſurrection; but that through him he looked for *redemption of his Body, even* (*z*) *the forgiveneſs of his Sins*; and by *faith to be juſtified from all things, from which he could not be juſtified by the Law of Moſes.* And *thus* the *Apoſtle* to the *Hebrews* clears the point before us, (*a*) *For this Cauſe* ſays he, *Chriſt is the mediator of the new Teſtament, that by means of Death, for the redemption of the Tranſgreſſions, that were under the firſt Teſtament, they which are called might receive the promiſe of eternal Inheritance?*

It will hardly be aſſerted, I preſume, by our *Antagoniſt*, that Jeſus Chriſt was a *reformer* of *Adam*, or any of thoſe *Ante*, or *Poſt-diluvians*, who liv'd and died ſo many Centuries, before he was conceiv'd in the Womb, in the ſame ſenſe, in which he was the *reformer* of thoſe, who were witneſſes both of his preaching and miniſtry: but he was *as much* a *Saviour*, and in the *ſame* ſenſe

(*y*) Malachi iv. 2. (*z*) xiii. 38, 39. (*a*) ix. 15.

to

to the *former* as to the *latter*, to all and each of them equally alike, ſo that " his reform-" ing the World, and rightly directing, " and governing the minds, and lives of " Men was *not* the only poſſible way, in " which Chriſt could be a Saviour to them: " Nor is it *more true*, that this was the only " way, in which he propoſed to be their " Saviour."[a] Man's *inability* to purchaſe eternal Happineſs by his *own perſonal* valuableneſs, we have already ſeen at large, with our Saviour's doctrine upon it, in the caſe of the *unprofitable Servant*. This he repeats again and again, in a great variety of inſtances, as tho' he could never ſufficiently keep down that *deadly* Weed, *Spiritual Pride*, which is ſo *natural* to the ſoil, ſo *apt* to over-run, and *choak* up the *Vertuous* plant. *(b) I am the true Vine*, ſays he, *and my Father is the Husbandman. I am the Vine, ye are the branches. As the branch cannot bear fruit of it ſelf, except it abide in the Vine, no more can ye, except ye abide in me. He that abideth in me, and I in him, the ſame bringeth forth much fruit. For without me ye can do NOTHING. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them and caſt them into the fire and they are burned.*

[a] Page 119. (*b*) John xv. 1, 4, 5. 6, ib. 6. 32, 51.

Thus when the multitude in number about five thouſand Men, whom he juſt before had fed, with five Barley Loaves, and two ſmall Fiſhes, ſought him, to take him by Force, and make him a King, *Jeſus* directed their Eyes from the Bread, that *periſheth*, to that true Bread, which came down from Heaven: *For the bread of God is HE, which cometh down from Heaven, if any man eat of this bread, he ſhall live for ever; and the bread that I give, is my Fleſh, which I will give for the life of the World.*

Thus he declares again, *I am the way and the truth, and the life; no man cometh unto the father but by me:* and again more fully, *Verily verily I ſay unto you, he that entreth not in by the Door into the Sheep-fold, but climbeth up ſome other way, the ſame is a thief, and a robber. But HE that entreth in by the Door, is the Shepherd of the Sheep. All that ever came before me are Thieves, and Robbers,* &c. *I am the Door: by me if any man enter, he ſhall be ſaved. I am the good Shepherd. The good Shepherd giveth his life for the Sheep.*

And as he frequently inculcated this Doctrine upon them during the courſe of his Miniſtry; ſo, as it was drawing towards a *Concluſion*, he enforc'd it in ſtronger terms, than ever he had done before, when upon *diſſolving*

ib. xiv. 6. ib. x. 1, 2, 7, 8, 9, 11.

the

the *legal paſſover* by the Sacrifice of his own Body upon the *Croſs*, he inſtituted another, *euchariſtical* and *commemorative* of *that*, (*c*) *and as they were eating Jeſus took bread, and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, take eat this is my Body. And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye ALL of it: for this is my blood of the new Teſtament, which is ſhed for many, for the remiſſion of Sins:* (*d*) *This, ſays our Lord, do in remembrance of me, for as often as ye eat this Bread, and drink this cup, ye do ſhew the Lords Death till he come.* Is it reaſonable now to imagine, that Chriſt in his *laſt moments*, when his *ſoul was exceeding ſorrowful unto Death*, ſhould *again* repeat that Doctrine, which he had ſo *often* before repeated, had it not been of the *utmoſt* conſequence for them to *believe*, and *know*? Or can we imagine, that he would have inſtituted this laſt Supper, as a *memorial*, of what he was about to ſuffer, which was to continue to the *End* of the World, had it not been of the *higheſt* importance for us, to keep it always freſh in remembrance. This was the *End* of this ſolemn Inſtitution, without any regard "to "the *Uſages* and *Cuſtoms* of the World," as our Author wickedly aſſerts; unleſs that *handful* of People the *Jews*, who *differed*

(*c*) Matth. xxvi. 27. 28. (*d*) 1 Cor. xi. 25, 26.

from all the Reſt, be taken for the World.

(e) *Chriſt our paſſover* being *ſacrificed for us*, we *mentally* act over his *Death*, and *Paſſion*, as often as by faith we participate of thoſe Elements, which he has ordained to be the *repreſentatives* of his body *broken*, and his blood *ſhed* for us. This is the *Chriſtian*, as the other was the *Jewiſh Paſſover*. For there is no more difference betwixt the *bloody* and *unbloody* Sacrifice, than between a *Mornings* and *Evenings* ſhadow; the *one* projecting *forward*, the *other backward*, and *both* of them *concentring* in Chriſt the *Subſtance*; the *former* pointing him out as yet *to come*, the *latter* as already *come*, and *paſt*.

Thus the high Prieſt of the *Tribe* of *Levi*, gives way to *him* of the *Tribe* of *Judah*; *Aaron* yeilds to *Melchiſedec*; the *Goſpel* Diſpenſation ſets aſide the *Law*; the Covenant of *Grace* abrogates that of *Works*; and all legal oblations are ſwallow'd up, and and *loſt for ever* in that one ſacrifice Chriſt, (f) *who after he had offered one Sacrifice for Sins, for ever ſat down on the right hand of God.*

Had the preaching the Doctrine of *reformation* alone been ſufficient for Man's Salvation without an *Attonement*, what need was there that the Son of God himſelf ſhould deſcend

(e) ib. v. 7. Heb. x. 12.

from

from heaven, in our Fleſh, to preach it? Would not *Moſes*, and the Prophets have been ſufficient to awaken them to repentance? Or, if *theſe* had failed, and they yet ſtood in need of another *living Monitor*, would not *John* the *Baptiſt*, who came in the *power and Spirit of Elijah*, have rouz'd up the moſt ſleepy amongſt them; when (*g*) *the voice of one crying in the Wilderneſs, repent ye for the kingdom of Heaven is at hand*, brought *Jeruſalem and all Judea and all the Region round about Jordan* to hear his Doctrine, and to be baptized by him unto repentance.

For *John*, as to his *external* appearance, was much *fitter* for a *reformer*, than *Jeſus*; being more *auſtere* and *rigid* in his Comportment, than he, and on that account more likely to ſucceed with the *Phariſees*, who *waſhed the out-ſide of the Cup and the Platter*. Thoſe *innocent Freedoms*, which *Jeſus* took in converſing and eating with *Publicans* and *Sinners*, gave *diſtaſte* to that *ſtiff*, *ſupercilious* SECT, and *prejudiced* them againſt the Doctrine, which he taught; (*h*) *the Son of Man came eating and drinking and they ſay behold a man gluttonous, and a Wine-bibber, a Friend of* Publicans *and* Sinners. And tho' ſome of them, when they ſaw *John* come *neither eating nor drinking*, but out-doing all their *boaſted* abſtinence, and

(*g*) Matth. iii. 2, 5. (*h*) ib. xi. 19.

ſelf-denyal, ſaid, he *hath a devil*, (as well they might, if they form'd a judgment of *him* by *themſelves*, that *his* Hypocriſie, like their *own*, held *proportion* to his *fair* appearance) yet we find by the Concourſe, that attended his preaching and baptiſm, and by their interrogating him, whether he was *Elias*, or *that prophet*, they had conceived an *extraordinary* opinion of his Perſon, and that he was, both by his *Doctrine* and *manner* of addreſs, every way *qualified* for the Office of a *Reformer*.

Was *reformation* then the *only* errand, he had to come on, there was *no* need of *Jeſus* his coming at all, eſpecially at *that* juncture when the Buſineſs was ready *done* to his hands. Much *leſs* need was there, that he ſhould lay down his life in Confirmation of the Truth of his Doctrine, which the *Baptiſt* likewiſe had done before him: eſpecially conſidering, that *his* life was, in * CHUBB's eſtimation, of as *much merit* and *efficacy* towards obtaining *Pardon* for Sinners, as the *laying down* Chriſt's life could poſſibly be.

St. JOHN's *commiſſion* from above was to *prepare the way of the Lord*, and *make his paths ſtraight*, i. e. to *reform* Mankind, and by the Baptiſm of repentance to *ſeaſon* them for an admiſſion into a *diſciplehip* with Chriſt,

* Pag. 117.

and

and that *higher Baptiſm* of his with *the holy Ghoſt, and with Fire*. Chriſt's *errand* was of as much *higher* nature than *John's*, as the *Son* of *God* was *ſuperior* to the *Son* of *Zacharias*. He was born for no other reaſon, but to be a *Meſſenger before his Face*, to proclaim his Maſters near approach, and to ſet things in order for his reception. *Chriſt* came that *all things might be fulfilled, that were written in the Law of Moſes, and in the Prophets and in the Pſalms concerning him*. But it was impoſſible, that theſe ſhould be *fulfilled* by him, was he no farther a *Saviour* to Mankind, than he was a *Reformer*: therefore ſomewhat *more* was requiſite on his part, than the work of *reformation*; and that was to make an *attonement*, or *expiation* for the Sins of thoſe, whom he had *reformed*.

This was what his fore-runner was uncapable of making; for (*i*) *no man may deliver his Brother nor make agreement unto God for him: for it coſt more to redeem their Souls, ſo that he muſt let that alone for ever*. And yet without this *redemption*, all the *reformation* in the World wou'd be unavailing. For if the moſt perfect Obedience, that man can pay, be *deficient*, and no ways meritorious of Salvation, then much *leſs* can repentance or *reformation* of our evil ways. For what is *repentance* in Fact, but a *poſt obedience*: (*k*)

(*i*) Pſalm lix. 7. 8. (*k*) Acts xvii. 30.

now, ſays the Apoſtle, *commandeth he all men every where to repent*. If the *Whole* be unequal, *ſurely a part*, and perhaps that but a *ſmall* one, muſt *fall* far *ſhorter* of *equality*. Beſides this notion of the *efficacy* of repentance alone is founded upon a ſuppoſition, which is altogether *falſe*. For it ſuppoſes ſuch an entire *putting off the old Man*, and *putting on the new man*, as to have no *reliques*, or *remains* of the old Man about us.

It ſuppoſes *ſuch* a Deſtruction of the *whole Body of Sin*, as if there was no *life*, nor *motion* left in any *one member*. Whereas the very contrary is but too true. Man *begins* not to be *impeccable*, till he *ceaſes* to be *mortal*. Ours is ſtill a *natural Body*, and not a *ſpiritual Body*. Man is no more exempt from Sin *after* his converſion, than he was *before*. The greateſt conqueſt, that we can gain over it, is, not to let it *reign any more in our mortal Bodies*. We ſhall *deceive* our ſelves, if at any time we ſay, *that we have no Sin*: but our comfort is this, if our penitence be ſincere; that we are ſecure from ſinning (*l*) *the Sin unto Death*. The moſt *regenerate* have ſomething left to repent of, and the *laſt* Day ſhould be a *reformation* of the Errors of the Day *preceding*. *Let him*, therefore, *that ſtandeth, take heed, leaſt he fall*. Even a *juſt man* falleth ſeven times;

(*l*) 1 John v. 16.

tho'

tho' he riſes up again. *Be not high minded* therefore, *but fear.*

But here we labour yet under *another* miſtake, as tho' *this* repentance was an *Act* of man's *own*; whereas it is a *gift*, and an *eſpecial* one from God, as he declares by his prophet *Ezechiel.* (*m*) *A new heart will I give you, and a new Spirit will I put within you, and I will take away the ſtony Heart out of the Fleſh, and I will give you a heart of Fleſh* in its ſtead. So that this *ſecond Birth* in a Man, is an *Evidence* of Gods *efficacy*, and *power* in working ſo great a *Change.* It is an immediate *Act* of free *grace*, and *mercy* thro' Jeſus, (*n*) *whom God*, as the Apoſtle *Peter* applys it, *hath exalted with his right-hand to be a Prince, and a Saviour, for to give repentance unto Iſrael, and forgiveneſs of Sins.* So that the *merit* of this repentance is not to be aſcribed unto ourſelves, but unto him, whoſe *gift* it is. The *profit* of the work is ours, but the *Credit* is his, who firſt *prepareth our hearts* and then *inclineth* his *ear thereto.* (*o*) *Not unto us O Lord* therefore, *not unto us, but unto thy Name give the Praiſe; for thy loving Mercy and for thy Truths ſake.*

But the *inſufficiency* of mans repentance, without a *concurrence* of the *divine Grace*, is farther illuſtrated by Chriſt himſelf, in

(*m*) xxxvi. (*n*) Acts v. 31. (*o*) Pſalm cxv. 1.

that

that form of Prayer, which he taught his diſciples, wherein he compares our Sins to *debts*, and directs us to pray to our Father, which is in Heaven, *to* (*p*) *forgive us our debts, as we alſo forgive our Debtors*, ἄφες ἡμῖν τα ὀφειλήματα ἡμῶν. Where it is to be obſerved, that the Evangeliſt explains, what he means by ὀφειλήματα *debts*, in *v.* 14. and 15. in which he calls them three ſeveral times παραπτώματα, which we render *treſpaſſes*, and which St. *Luke* in a parallel place calls ἁμαρτίας, (*q*) *Sins*. As tho' every Sin which we committed, as well thoſe of a *lighter* Nature, couched here under the term παραπτώματα, *failures*, as thoſe *heavier* called ἁμαρτίας, was a *freſh debt*, which man *contracted* with his Maker, for which he might juſtly (*r*) *deliver him to the Tormenters, till he ſhould pay all that was due unto him.*

Suppoſe now an *egregious* Sinner, that had been ſuch *habitually* for the ſpace of forty or fifty Years, at length to *change* his courſe, and that for his *future* life he *ceaſed to do evil*, and *learned to do well:* Tell me, will this after-Obedience *cancel* his former Crimes, and make them, as tho' they never had been? No: if we will take our Saviours anſwer to the queſtion. (*ſ*) *Theſe*, ſays he, *ought ye to have done, and not to leave the other undone.* For let us *refer* to the *paral-*

(*p*) Luke xi. 4. (*q*) Matth. xviii. 34. (*r*) ib. xxiii. 23.

lel,

ſel, which *Chriſt* has ſet before us, and we ſhall ſoon diſcern, how they hold *proportion*. A *Debtor*, who has run on, till he ſees his caſe become *deſperate*, and that it would be more ſo, the farther he proceeded, ſtops his hand, and never adds a penny to his Reckoning. Would this *latter* forbearance of his wipe out the *former* Score, or *ballance* the Account betwixt *him*, and his *Creditor*? This is a Caſe ſo very *plain*, and *familiar*, that one might venture to leave it to the deciſion of the loweſt *Mechanick*; nor doubt a *Verdict* in the *Negative*. The ſame would hold good in all *criminal*, as well as *civil* cauſes; and therefore by *parity of Reaſon* betwixt God and his ſinful Creatures. And yet *This* is ſtated in a light the moſt *favourable*, that can be, to a Sinner; becauſe it ſuppoſes, that from the time of his Converſion he mov'd on *ever after* in one uniform courſe of Obedience, ſo as to make no *aberrations* from duty, no *Addition* to the *Debt*, which he had contracted before. Whereas the *Elect* themſelves, even the *heirs of Salvation*, being ſtill ſurrounded with Temptations, offend every Day through *weakneſs* or *Surprize*, to the *encreaſing* rather than *leſſening* the *Debt*. And this all the *Faithful* of our Communion, and *ſuch*, tho' they *are miniſhed from among the Children of Men*, it is to be hoped are ſtill left, many times

times a day confeſs at their Morning, Noon-tide, and Evening-Prayers; but more eſpecially on that *ſolemn* Occaſion, when with the *loweſt proſtration* of *Body*, and *contrition* of *Soul*, they *commemorate* the Death of Chriſt upon the *Croſs*, for our *redemption*, "who "made there by his one oblation of himſelf once offered a full, perfect, and ſufficient Sacrifice, oblation, and ſatisfaction "for the Sins of the whole World." So that it is (*t*) *of the Lords mercy, that we are not conſumed*, every Soul of us, in the very *Act* and *Commiſſion* of Sin, even *before* repentance, and *reformation* could take place.

All honour, all glory be therefore unto thee, Oh Father of Mercies, whoſe *goodneſs, forbearance, and long-ſuffering* firſt *leadeth us to this repentance*, by giving us freſh calls, and freſh opportunities; and then rewards us for obeying thoſe calls, and embracing thoſe very opportunities, which thou haſt given us! As we are all of us Sinners, and as ſuch are *Debtors* more or leſs to our Maker, which the *earlieſt piety* cannot prevent, nor the moſt *perfect Obedience* render otherwiſe; much leſs ſurely can repentance, or *reformation* of our evil ways, after a *long* courſe of *contumacy*, and *diſobedience*, of it ſelf *entitle* us to a *remiſſion* of that *Debt*. Beſides, could man *pay* the *Debt*, it would

(*t*) Lam. iii. 22.

ceaſe

ceaſe to be ſo, as *ſoon* as *paid*: and then how *fooliſh*, and *prepoſterous* a thing would it be for us, to aſk forgiveneſs of God, or *remiſſion* of that *Debt*, which we had before diſcharged to the *full*. But *this* never was, nor will be the Caſe. It is *impoſſible*, that ever we ſhould *quit* Scores with *that* Being, from whom we receive *all*, that we are, and have; nor can he be *indebted* for his own Acts of bounty to the *receivers*, tho' employ'd in his Service from the very Moment of their *receipt*. This is finely inſinuated to us by our Saviour in the parable of the Labourers, that came at *different* Hours into the Vineyard, where they, that came in at the *eleventh* Hour, are put upon an *equality* with thoſe, that came in at the *firſt* Hour, *tho' they had born the heat and burden of the Day*. Where when the latter murmur, as if *unjuſtly* dealt with, the Houſholder *purges* himſelf from the *imputation*; (*u*) *Friend, I do thee no wrong. Is it not lawful for me to do, what I will with mine own? Is thine eye evil, becauſe I am good? The laſt ſhall be firſt, and the firſt laſt.*

This is a Method of proceeding ſeemingly altogether *arbitrary*, nor *reconcileable* to our Authors *reaſon* of *things*. For no one, I believe, will undertake to prove upon a footing of *Juſtice*, and *Equity*, that a man,

(*u*) Matth. xx. 9. 10. &c.

who

who has wrought but *one* Hour in a Vineyard, deſerves as *much* pay as he, that has wrought *twelve*.

Does not our Maker then fall under the Cenſure of M. CHUBB for acting upon *wrong*, and *falſe principles*, in making the *laſt*, firſt, and the *firſt*, laſt? Is not this an *unjuſt*, as well as *arbitrary* proceeding? and how ſhall we *acquit* our Maker of the *Charge* without *condemning* his adverſary of *Blaſphemy* for the inſinuation?

Hear *firſt*, what he has to ſay, and *then* judge betwixt *God* and *him*. "GOD does "not approve or diſapprove from *arbitrary* "Pleaſure; but from the real, intrinſick va- "luableneſs, or unworthineſs of the Object "of ſuch his approbation, or diſlike. Were "GOD to approve or diſapprove of any Ob- "ject upon any *other Account*, from any "*other Motive*, or upon any *other Ground*, "than the real intrinſick valuableneſs, or "diſagreeableneſs of that Object, this would "be a manifeſt *moral imperfection* in the "DEITY: Becauſe then GOD would not "only be capable of being, but he would "be actually miſled, by his being led to "approve or diſapprove, of what is not "the true and proper Object of his appro- "bation or diſlike, and by his being led to

* Pag. 112 113.

affect,

« affect, and Act upon *wrong* and *falſe* « *Principles, &c.*

This is the *ſaucy familiarity* with which this *little miſcreant* preſumes to treat his Maker: this the *haughty inſolence*, with which this *Muſhroom* lifts up his Head againſt the *Majeſty* of Heaven; as tho' he *defied* him to find any thing amiſs in his Perſon; that he kept an exact *Ledger* of *Debtor* and *Creditor*; and that upon *ballancing* the Account, there was due to him no leſs than———Heaven.

(*w*) *But let God ariſe, and let his Enemies be ſcattered: Yea* (*x*) *let him be true, but every Man a Liar, as it is written, that thou mighteſt be juſtified in thy ſaying, and mighteſt overcome, when thou art judged.*

For this is the *very Method*, in which he declares, he will proceed with his Creatures, and this the very Errand, upon which he *ſent his Son* into the World to *ſave* Sinners. That *all, that travel, and are heavy Laden* with their Sins, might come unto him, that he might *refreſh them*, i. e. give them *Eaſe* from their burdens, which no hand could ever remove from their weary Shoulders, but *his* alone, who (*y*) *hath born our Griefs, and carried our Sorrows.*

And indeed to aſſert, and maintain the

(*w*) Pſalm lxviii. 1. (*x*) Rom. iii. 4. (*y*) Iſaiah liii. 4.

contrary

contrary is to *abridge* the Lord of Heaven and Earth of that *liberty* and *priviledge*, which every *petty-Houſholder* claims, *Is it not lawful for me to do, what I will with mine own?* is to put *limits* to the mercy of God, which knows *no* limits, even of that God, who has *authoritatively* declared, (z) *I will have mercy, on whom I will have mercy; and I will have compaſſion, on whom I will have compaſſion.*

Thus have we ſeen at large the *falſity* of his ſeveral poſitions, with the *weakneſs* and *inſufficiency* of thoſe *Grounds*, upon which *alone* he builds the Salvation of Mankind; that neither *conformity* of mind and life to the *moral* Law, nor repentance and *reformation* of their evil ways, are the *only ground* of the divine mercy and forgiveneſs; that no man can be the *Object* of the divine approbation on Account of his *real intrinſick valuableneſs*; and laſtly, that *reforming* mankind was not the *only* poſſible way, in which Chriſt could be a Saviour to them, or the *only* way, in which he *propoſed* to be a Saviour to them.

Had Man been capable of working out his own Salvation by any of thoſe *Methods*, which our Author inſiſts on; can it be thought that God the Father would have ſent his only Son on ſo *fruitleſs* an *Errand*, as to *ſave* thoſe, that might have been *ſav'd*

(z) Rom. ix. 15. compared with Exodus. xxxiii. 19.

as

as *well* without him? Can it be thought, that the only Son of God, the *brightneſs of his* fathers *Glory*, and *the expreſs image of his Perſon*, ſhould condeſcend to lay aſide the *form of God* for a while, and take upon him the *form* of a *Servant*, and that *being found in the faſhion of a Man, he ſhould humble himſelf, and become Obedient to Death even the Death of the Croſs*, to reſcue thoſe from Death eternal, that could have eſcaped *as well without it?* Can it be thought, that the Scriptures from *Adam* down to *Chriſt* ſhould repreſent his coming, at a Diſtance, thro' the ſeveral Ages, as the moſt *wonderful* Expreſſion of God's Love to Mankind, as the moſt *amazing* mixture of the Mercy, Power, and Wiſdom of Heaven, and as *matter* of the greateſt *Joy*, and *triumph* to the World? Can it be thought, that he ſhould be ſo *miraculouſly* conceived and born, of a *Virgin* by the *over-ſhadowing* of the *moſt high*, and that an Angel ſhould be ſent *poſt* from Heaven to bring the *good tidings* of his *Birth*; that a *multitude* of the Heavenly Hoſt ſhould immediately join the Angel *praiſing God*, and *congratulating Man* upon the Occaſion; that a *Star*, till then a *Stranger* to the Skies, ſhould guide the *Eaſtern-magi*, where to pay their tribute, and adore this *Infant KING*, in a Manger? Can it be thought, I ſay, that *infinite Wiſdom*, which

does nothing in *vain*, nor ever diſproportions its *means* to its *End*, ſhould make all this to do, i. e. put *Heaven* and *Earth* into a *Tumult* on Account of the Birth of a *Carpenters Son*, whoſe only buſineſs, when he came of Years to take the Miniſtry upon him, would be to preach up a few *Stale, jejune* precepts of *morality*, which the World had been acquainted with ſome *thouſands* of Years *before* his appearance in it? Would ſuch a Saviour either *anſwer* the *Character* given of him *before* his coming, or the *Expectations*, that were raiſed concerning him? Would ſuch a *One* make *amends* to the *Jews* for their *Diſappointment* of a temporal *Deliverer*, or could he with any Juſtice be called, as he is, *the Conſolation of Iſrael.*

Either then let our Author flatly *deny* all thoſe *extraordinary Events*, which the Scripture tells us attended the *Birth* and *Miniſtry* of Chriſt, or let him Charge infinite Wiſdom with the Extremity of *Folly* and *impertinence*, or nothing remains for him, but to retract that poſition as *falſe* and *erroneous*, viz, that *Jeſus Chriſt* was no farther a *Saviour*, than he was a *reformer*. For upon the ſuppoſition of the Truth of that, in the firſt place *all Infants* muſt be *precluded* from Salvation thro' him, as being *incapable* of being *reformed* by him; and in the next place, all that *conformed* their minds and lives

lives to the *moral Law*, whether *Jews* or *Gentiles* needed no reformation of their evil Ways; and therefore no Salvation from him. *They that are whole need not a Phyſician, but they that are Sick.* The Knowledge therefore of the *Meſſias*, or of the Goſpel Diſpenſation would be to *ſuch* only an *uſeleſs*, and *empty* amuſement. And yet the more *exemplary* any one was for *holineſs* of *life* and *purity* of manners, ſo much the *more* was it the *care* and *concern* of the Almighty to make him acquainted with the Terms of the *ſecond* Covenant. I ſhall only inſtance in thoſe two viz. *Zacharias*, and *Cornelius*, the One of which was *righteous before God, walking in ALL the Commandments, and Ordinances of the Lord blameleſs*; the other *a Devout Man, and one that feared God*; and *both* of them on that Account ſuch *peculiar* favorites, that he diſpatch'd an Angel *expreſs* from Heaven to *each* of them to give them *knowledge of Salvation for the remiſſion of their Sins, through the tender mercy of our GOD, whereby the day ſpring from on high at laſt viſited thoſe, who with longing* expectation waited for its Dawn, and light alſo was given to them, who *ſat in Darkneſs*, and *the ſhadow of Death*, and had no apprehenſion either of their *danger* or *deliverance*. Was not Chriſt the Saviour both of this *righteous Jew*, and *devout Heathen*, who were thus highly

favoured of the Lord before their acquaintance with the *Meſſiah?* Was a *Conformity* of Mind, and Life to the *moral Law*, or *repentance*, and *reformation* of their evil ways *wanting* to confirm them in the Almighty's eſteem? If not; what was it but a *fuller* revelation of Chriſt, and *Faith* in him, who of his *ſuper-abundant* merit was to make up the *deficiencies* of their *Obedience*, and *Attonement* for their *Actual* tranſgreſſions? And whoever ſhall attend to St. *Peters* Sermon to *Cornelius*, when ſummon'd by a Viſion to be the Inſtrument of his Converſion, cannot fail of diſcerning as much by the Sequel, *You know, ſays he, how God anointed Jeſus of Nazareth with the Holy Ghoſt*, &c. *Whom the Jews ſlew and hanged on a Tree, him hath God raiſed up the third Day, and ſhewed openly*, &c. *And hath commanded us to preach unto the People, and to teſtifie, that it is he, which was ordained of God to be the judge of quick and dead. To him give all the prophets witneſs, that through his Name, whoſoever believeth in him, ſhall receive remiſſion of Sins.* So that *remiſſion* of Sins was to be received by *none*, but thoſe that *believed* in *his Name*, and that for this reaſon; becauſe they *believed* a *priori*, that thro' *his* Name they ſhould receive this *remiſſion* of Sins.

Should

Should it be aſked here in this place, whether *Faith* or *Obedience* are the *grounds*, upon which men are to build their hopes of Salvation, I anſwer *Neither*. Not that a Man, who has *conform'd* his Life to the *moral precepts* of the Goſpel, from a principle of *Faith*, wants *grounds*, whereon to build his hopes of Salvation; but then they muſt be the ſame with thoſe, on which his *Faith* and *Obedience* leans; and what is that, but *Chriſt?* There is juſt the ſame difference betwixt *Faith* and *Obedience*, as there is betwixt a *Tree* and its *Fruit*. It is not an *empty*, *ſpeculative Faith* alone, that we contend for, but an *active*, *ſtirring Faith*, ſuch as worketh by *Love*, and bringeth forth in us the *Fruits* of *Obedience*. It muſt be ſuch a *Tree* as is neither *unfruitful*, nor *unprofitable*: it muſt not only bring forth *fruit*, but *good fruit* too, or elſe it muſt be *hewn down, and caſt into the Fire*. A *Tree* without *Fruit* is *unprofitable*; but *Fruit* without a *Tree* is *impoſſible*. *Faith* therefore muſt be *prior* to *Obedience*. But then in order to have *fruit* it is not only requiſite to have a *Tree*; but moreover it muſt be ſet into the ground, or elſe how *fructiferous* ſoever in its own *Nature*, we cannot expect ſo much as a leafy-harveſt. *Chriſt* is that *ground*; in which if our *Faith* take deep-root; it ſhall be *like a Tree plant-*

cd by the Water-ſide, that will bring forth his fruit in due Seaſon.

But yet at worſt a *fruitleſs Tree* is better than *no Tree* at all. This we are taught by our Saviour in his parable of the Fig-tree. *A certain Man had a Fig-tree planted in his Vineyard, and he came and ſought fruit thereon, and he found none. Then ſaid he unto the Dreſſer of his Vineyard, Behold, theſe three Years I come ſeeking Fruit on this Fig-tree, and find none: Cut it down, why cumbreth it the ground? And he anſwering ſaid unto him, Lord, let it alone this Year alſo, till I ſhall dig about it, and dung it: and if it bear fruit, well, and if not, then after that thou ſhalt cut it down.*

So that a *Libertine* in *practice* is much better, i. e. in a more *hopeful*, more *ſalvable* ſtate, than one that is an *Infidel* in *principle*. Becauſe with the *One* there is a *Tree*, which tho' *barren* the *three* former Years, may become *fruitful* the *fourth*, and for *ever* after; with the *other* there is *no tree*, and therefore can be *no fruit* to all Eternity. And yet an *Apoſtate* is as much worſe than an *Infidel*, as a *Deſerter* is than one, who refuſes to enter into the Service. But in *this* lies the *great* Advantage of *Faith* above *Works*, in that it is *poſſible* to be *ſaved* by the *former* without the *latter*, to be ſaved by the *latter* without the *former* is *impoſſible*. Had

Had the five thouſand, which were converted in one Day by St. *Peter*, breath'd their laſt the very Day *after* their converſion, how great and heinous Sinners ſoever they had been before, they would all have made as *comfortable* an *Exit*, as tho' their *following* courſe of Piety had been *longer* than their *former* Courſe of Sin. Wherein now, upon ſuch a Suppoſition, would the *perſonal valuableneſs* of theſe people have conſiſted? What *good* could they have done in ſo *ſhort* a ſpace, to throw into the oppoſite ſcale, to *counterpoize* all the *evil* of ſo *many* Years? What was it then upon a *deficiency*, that could make *ſatisfaction*, or *attonement* to GOD for them, but that all ſufficient ſacrifice of Chriſt upon the Croſs, which their ſtedfaſt *Faith* in him *alone* could give them any title *to*, or ſhare *in*.

Thus with reſpect to the *Thief* upon the *Croſs*, the late-believing, repenting Thief, of whoſe *Salvation* we have no more room to doubt, than of his *Crucifixion*. And to what ſhall we impute this ſalvation of his? Not to any *works of righteouſneſs*, I ween, *which he had done*; for he ſuffered, and that juſtly, as a *Malefactor*. Was it for any *fruits*, which he brought forth *meet for repentance*? That you will ſay, was impoſſible, whilſt extended on his *Croſs*. Wherein then conſiſted the *real valuableneſs* of

this expiring Thief, that could not wag either *hand*, or *foot*? or what *agreeableneſs* was there in him, that could render him the proper *Object* of the divine Approbation. Was Jeſus to him a Saviour, or no? Or was he no further a Saviour than he was a *reformer*? How far I pray, did that *reformation* of his reach, who had no more perhaps than *three* Hours to live? or what *good thing* could he do to *inherit eternal* life, that never did one ſingle Action after. Hear what St, *Jerom* ſays upon the occaſion, and we ſhall then have a proper inſight into the queſtion. * Latro *credit* in cruce, et ſtatim *meretur* audire, amen, dico tibi, hodiè mecum eris in Paradiſo, *i. e.* The thief *believed* upon the Croſs, and preſently he was thought worthy by Chriſt to hear theſe words of comfort from his Mouth, viz. *Verily, I ſay unto thee, to day thou ſhalt be with me in Paradiſe.* Here then that venerable Father places all the *merit* of this dying thief in his *Faith alone*, which others with *leſs* juſtice aſcribe to his *repentance*, which muſt needs be ſhort as to its duration, and unavailing as its reſtitution. Here was indeed a μετανοια a *change* of mind, as appears from his rebuke to his railing fellow ſufferer, *doſt thou not fear God, ſeeing that*

* Div. Hieron. Ep. Fam. Lib. 2. Ep. 13. Luke xxiii. 40, 41.

thou art in the ſame condemnation; and more eſpecially from his honeſt ingenuity in acknowledging his guilt, *and we indeed juſtly*; *for we receive the due rewards of our Deeds.*

But had he proceeded no further than this, we cannot ſuppoſe it would be attended with ſo happy an *Effect*. Otherwiſe, *eligible* would be the ſtate of thoſe, who are *hanged on a Tree*, few of which are ſo hardned in their laſt minutes; as not to join with him in owning the Crimes for which they ſuffer: Nor can we ſuppoſe, that *one* ſingle Perſon would ſtand out in *denying* them, was he perſuaded, that *like confeſſion*, would entitle him to the *like reception*. But that which ſtampt a value on this *change* of mind, was his *acquitment* of him, whom the *Jews* had *condemned*, *this man hath done nothing amiſs*, and his *acknowledging* him to be *Lord*, whom they had *numbred with tranſgreſſors*; and laſtly his *Faith* in him for *Salvation*, who to all appearance was ſo *ill* able to *ſave himſelf*. *Lord remember me, when thou comeſt into thy Kimgdom*, †

" Thou art the King of Glory, O *Chriſt*,
" thou art the everlaſting *Son* of the *Fa-*
" *ther*; when thou haſt overcome the ſharp-
" neſs of Death, thou *ſhalt* open thy King-
" dom of Heaven to all believers. Thou

† Vid. Hoadley, pag. 190. 191, 199. 200.

" ſhalt

" ſhalt ſit at the right hand of GOD in the " Glory of the Father, and ſhalt not only " receive that reward thy ſelf; but ſhalt " confer it likewiſe on all thoſe who ſhall " confeſs thee the *Meſſiah*, the ſuffering, " bleeding, dying *Meſſiah*, and that by thy " ſtripes they ſhall be healed. Hear me " therefore ſweet *Jeſu*, have mercy upon " me, thou Son of DAVID in theſe laſt mo- " ments of my Diſtreſs; when the *ſnares of* " *Death have compaſſed me about, and the* " *pains of Hell have got hold upon me*; hear " me thus confeſſing thee my LORD, when " all thy neareſt and deareſt Friends have " deny'd, or forſaken thee, and all that " ſtand nigh thee are encreaſing thy Tor- " tures, by mocking, wagging their Heads, " and reviling thee. *O Lamb of God that* " *takeſt away the Sins of the World, have* " *mercy upon me.* I pray thee help thy " Servant, whom thou haſt redeemed with " thy precious Blood; and make me to be " numbered with thy Saints in glory ever- " laſting.

This, or ſomething *like* it, we muſt ſuppoſe to be the import of this dying requeſt to our Lord, and Maſter; and it was to this open profeſſion of him in the midſt of ſo much ſhame, and torture, that our Lords moſt gracious reply was owing, *viz.* " I have heard thee in an *accepted time*, and in

" the

" the *day of Salvation.* Be it unto thee accord-
" ing to thy Belief. *Thy Faith hath made thee*
" *whole*; *depart in peace*; *to day thou ſhalt be*
" *with me in paradiſe.* As thou art now a *faith-*
" *ful Confeſſor*, and *partner* with me in *ſuf-*
" *ferings*, thou ſhalt ſoon be an happy *partner*
" of my *glory*, and my *triumph.*" *He that confeſſeth me before men, him will I alſo confeſs before my Father, which is in Heaven.*

Thus you ſee in this *undeniable* inſtance, if our Saviour's word is to be taken, how *faith alone*, or a *bare aſſent* of the Underſtanding to the Truth of this propoſition, *that Jeſus is the Chriſt*, has been, and *ever* would be in the like circumſtances, *ſufficient* for Salvation, without the leaſt *conformity* of mind and life to that *rule* of Action, which is founded in the *reaſon* of *things*; nay where the *Violation* of it was ſo notorious, as to exact no *leſs* a *penalty* than the *life* of the Offender; where there was no time left for the *reformation* of *manners*, no poſſibility of making *reſtitution* to the offended, the only Signs, by which one man can judge of the ſincerity of anothers repentance. What was it then, that could make *expiation* to God, or *reſtitution* to man in the behalf of this departing Malefactor, who of himſelf was unable to do either; and yet without it could not be accepted of GOD? Was he in himſelf the *true*, and pro-

per

per *object* of the divine *approbation*, or no? For *approv'd* he was, you ſee. Few, I believe will, undertake to defend the affirmative. If he was not; then this approbation was, according to our Author, * " in the " nature of the thing manifeſtly wrong, and " therefore ſuch a Conduct muſt be unwor- " of the Deity.

What a *Labyrinth* of error are we loſt in here; and what Clue ſhall we get to extricate our ſelves by? This is a difficulty of our own raiſing, which they, that ſtart it, may take for their Pains; ſeeing the Scripture is clear, and expreſs to the point, *viz.* that *Jeſus Chriſt came into the World to ſave Sinners*, at what time ſoever they truly repent and turn unto him; that GOD for *Chriſt*'s *ſake hath forgiven us* all upon thoſe terms, *i. e.* remits both the *guilt*, and the *puniſhment*, for this Reaſon; becauſe *Chriſt* hath by his Sufferings and Death made Satisfaction to *God* for the Sins of the World, and thereby merited the Sinners diſcharge from condemnation.

But as on the one hand *Repentance*, tho' *late*, if it be ſincere, and mingled with *faith*, will be, as in the Caſe juſt recited, efficacious towards procuring the divine Mercy to Sinners; ſo on the other hand the deepeſt and moſt laſting cannot of *it ſelf* procure,

* pag. 113. pag. 36. 37.

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that Pardon; but if it *wants* this *faith* in *Chriſt*'s merits, it muſt *want Efficacy* alſo. It is called in Scripture μετάνοια, (*i. e.*) a change of Mind for the better, and μεταμέλεια, (*i. e.*) a taking better heed to our Ways for the future. Where we are to conſider, how far this *change of mind*, or *taking better heed* works in us towards *undoing*, what we had *done* before, and how far our endeavours have been ſucceſsful; becauſe our repentance can be no farther availing or ſalutary, than it makes *amends* for the Evil, or Miſchief, which we had before committed.

Suppoſe now ſuch a Caſe as that of *Davids*, in the matter of *Uriah* and *Bathſheba* his Wife, and then give me your Opinion upon it. He firſt *debauches* the Wife by *Adultery*, and then the Husband by *Drunkenneſs*, and laſt of all to make him recompenſe for his former injuries, *treacherouſly* contrives away his life, under the pretence of advancing him to a poſt of Honour. Here was ſuch a *Complication* of Guilt, as no tears of repentance could ever waſh out, tho' his *head had been Waters*, and *his Eyes a fountain*. Was it poſſible for him to make *reſtitution* to *Uriah* for the *loſs* he had ſuſtain'd at his hands? Could he *reſtore* his Wife to his Boſom, chaſte and inviolate, as ſhe was before; or could he *recall* that life, which the Sword of the *Ammonite* had taken from him? If not, he might

might call upon *God* ever ſo long, or ever loudly to no purpoſe; he might *every night waſh his bed and water his couch with tears* for ever after; but neither the one, nor the other, could *cancel* his guilt; could make *amends* to the Man, nor *attonement* to GOD.

For ſuppoſe, to make the Caſe blacker yet, that *Uriah* under a ſenſe of his wrongs, being lately inflam'd with Wine, and heated with reſentment, ſhould be meditating deep revenge at the time of his fall, that he was ſnatch'd into the other World in a ſtate of impenitence, unprovided to give an Account to his Maker, which for aught we know, may be the Caſe; tell me then, how the *recompenſe* could be proportioned to the *injury*; or what degree of repentance could alleviate his Sufferings, even though he ſhou'd do Pennance with him to ETERNITY, the ſad Companion, and Partner of thoſe woes, which had it not been for him, perhaps he might have avoided.

And yet we have all the reaſon in the World to believe, that *Davids* repentance was ſuch, as God was pleas'd to accept; that it was as genuine and ſincere, as his crimes were deep and heinous; and yet we find him, notwithſtanding all this, labouring under the greateſt terrors, and moſt dreadful Apprehenſions, leaſt God ſhould *caſt him away from his preſence, and take his*

holy

holy Spirit from him. He places no *ſtreſs* or *confidence* in his repentance, how true, or deeply ſoever affecting; pleads no merit reſulting from thence, but throws himſelf entirely upon the goodneſs of GOD, to which he knew, he had no manner of *title* or *pretenſion*. *Have mercy upon me, O God, after thy great goodneſs, according to the multitude of thy mercies do away mine Offences.* He was aware, that it was impoſſible to make any *reparation*, any the leaſt *redreſs* to the party grieved; and therefore wholly paſſes that by in ſilence; and but *tranſiently* mentions the legal Sacrifices, and oblations, to ſhew their weakneſs, and *inſufficiency* towards making *expiation*, *Thou deſireſt not Sacrifice, elſe would I give it thee, but thou delighteſt not in burnt offerings.* Had the *high God* required him to come before him with *burnt offerings, with Calves of a Year Old*, it would have been an eaſie matter for ſo *opulent* a prince as he was, to have given them to him in the moſt profuſe, expenſive manner.

But ſuch was the Nature of his guilt, ſo heinous and *complicated* was it; that God had appointed *no* offerings under the Law as an *attonement* for it; ſo that from his ſilence concerning them he juſtly concluded, that he deſired them not. Neither *ſimply*, *i. e.* for their own ſakes, *if I*

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hunger I will not tell thee, nor *comparatively*, (i. e.) when put in competition with the inward Sacrifice of a contrite Spirit, *the Sacrifices of God are a broken Spirit*; nor laſtly with the all-ſufficient Sacrifice of Chriſt, on whoſe Account only *all* other burnt-offerings and Oblations, whether *legal* and *ceremonial*, or *ſpiritual* and *evangelical* are the *Sacrifices of righteouſneſs in his ſight*. *This* was what the *Pſalmiſt*, who was likewiſe a Prophet, and foreſaw by the Spirit the ſufferings, death and reſurrection of Chriſt, could not but be perfectly acquainted with, and *this* it is, that he hath recourſe to, in this very addreſs to God. *Waſh me throughly from my wickedneſs, and cleanſe me from my Sin.* In which he deſires this waſhing might be Gods Act, as being ſomething out of his own reach. And what would he be waſhed in? Not in a Flood of penitenital tears, I ſuppoſe; for he had already bath'd himſelf in them. No, but in the ſtream flowing from Chriſt's bleſſed Side. And this the 7th Verſe more fully explains. *Thou ſhalt purge me with Hyſſop, and I ſhall be clean; thou ſhalt waſh me, and I ſhall be whiter than Snow.*

Whoſoever ſhall compare *Leviticus* 14; 6, 7; and *Numbers* 19, 6, 18. with *Hebrews* 9th 13, 14, 19, 20. cannot be at a

Vid. Pſalm 51.

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loſs to diſcover, what it is, to which the Apoſtle alludes in this place. God had appointed under the *Aaronical* Prieſthood, that in *cleanſing* from *Leproſie*, and in the *Water* of *Separation*, to be a *purification of Sin*, the Prieſt ſhould take *Cedar Wood*, and *Hyſſop* and *Scarlet Wool*, and dip them either in Blood, or in Water, wherein were the aſhes of an *Heifer*; and that he ſhould ſprinkle therewith the Perſons or Things, that were to be cleanſed: which actions were purely *ceremonial* and *typical*, as they are claimed by the Apoſtle, and declared by him to refer to Chriſt. *For when Moſes*, ſays he, *had ſpoken every precept to all the People, according to the Law, he took the Blood of Calves, and of Goats with Water, and Scarlet Wool and Hyſſop, and ſprinkled both the Book, and all the People, ſaying, this is the Blood of the Teſtament, which God hath enjoyned unto you. Now if the blood of Bulls and of Goats, and the aſhes of an Heifer, ſprinkling the unclean, ſanctifyeth to the purifying of the Fleſh; how much MORE ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without Spot to God, purge the conſcience from dead works to ſerve the living God?*

This was *that wiſdom*, which God had made him to *underſtand ſecretly*, even the *myſtery* of Mans Redemption through the Sacrifice of Chriſt; to which he therefore

flies for cure of his wounded Spirit, as the *only* Herb that could purge him from *blood-guiltineſs*, and reſtore him once more to the joy of his *Salvation*. And theſe are *the ways*, which he taught *Trangreſſors* both by precept, and example, this the *Method*, by which Sinners ſhall be converted unto God: whoſe Sins from the firſt Moment of their Converſion, and turning truly unto him, though ever ſo many as to their Number, or ever ſo heinous as to their guilt, are done away as effectually, as tho' they had never been; they are *purged with Hyſſop*, and they ſhall be *clean*; they are *waſhed in* the Water and Blood of Chriſt, and they ſhall be *whiter than Snow*.

And thus the Apoſtle to the *Corinthians* applys the *merits* of Chriſt to Sinners of *all* ranks and denominations; *know ye not*, ſays he, *that the unrighteous ſhall not inherit the Kingdom of God! Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, nor thieves. nor covetous, nor drunkards, nor revilers, nor extortioners ſhall inherit the Kingdom of God. And SUCH were ſome of you: but ye are WASHED; but ye are JUSTIFYED in the name of the Lord Jeſus, and in the Spirit of our GOD.*

Vide HAMMOND in locum. 1 Cor. vi. 9, 10, 11.

Thus

Thus all Virtue diſtilleth from Chriſt the *Head* upon every Member of *the Church, which is his body. It is like the precious ointment upon the Head, that ran down unto the Beard, even unto Aaron's Beard, and thence went down the skirts of his cloathing.*

Neither our *Obedience*, nor our *Reformation* have any thing in them of *real* and *intrinſick valuableneſs*; *no merit*, but what is purely *derivative*. They are terms of Acceptance, which God hath propoſed in the Goſpel Covenant to Sinners, "for the ſake "of *Jeſus Chriſt*, and on Account of his "Sufferings, which have actually procured "theſe *Conditions* to be granted" from him to them, without which they had continued children of Wrath, and in no wiſe inheritors of the Kingdom of Heaven. For tho' *none* of our actions conſidered *ſimply*, as ſuch, are *meritorious* in the ſight of GOD; yet doth he require ſuch at our Hands, as carry ſomething with them *analogous* to merit, i. e. ſuch a *Conformity* of mind and life to the *moral* precepts of the Goſpel; or ſuch *repentance* and *reformation* of our Evil ways, as ſhall entitle us to a ſhare in Chriſt's merits; and without which we ſhall be *totally precluded* from any Benefit flowing from thence.

This then is that Faith, which we *earneſtly contend* for, and inſiſt upon to be the

Pſalm cxxxiii. Vid. Hoadly, pag, 150, 153, Rom. xii. 6.

Faith once delivered to the Saints, viz, a firm, and unſhaken *Belief* of all thoſe diſcoveries, which God hath made to us under the Goſpel, how *myſterious* ſoever; and *beyond* our *Comprehenſion*; a *Belief* of *all* his *promiſes*, and all his *threats*; and in conſequence of it ſuch an *Influence* upon our lives, as ſhall demonſtrate a proper regard to them all, i. e. our *hope* of the one, and our *dread* of the other; a *concurrence* of our *own* endeavours with the *Grace* of GOD, to make thoſe *means* effectual, which he hath appointed through JESUS CHRIST as conducive to our pardon, and peace with him. That having *gifts differing according to the Grace, that is given us*, they muſt all be exerted in the Service, and to the Honour, of him, that gave them, according to the *proportion of Faith*, κατὰ τὴν ἀναλογίαν τῆς πίστεως as the Apoſtle phraſes it, which will be *more*, or *leſs operative*, according as God hath dealt us a *greater*, or more *ſcanty* meaſure of it.

In a word then, our *Faith* muſt be the *root* of our *Obedience*; and our *Obedience* the *fruit* of that *Faith*: we muſt *live*, as tho' we expected to be ſaved *by good works alone*, and at the ſame time acknowledge with all gratitude and humility, that from *Chriſt only cometh Salvation*.

This is the very doctrine which Chriſt himſelf, which his Evangeliſts and Apoſtles preached;

preached; and therefore makes a *true*, and *eſſential* part of his Goſpel; tho' we are told in defiance to the evidence of our Senſes, that "Chriſt never preached this doctrine; nay more, that it is directly oppoſite to it and tends to ſubvert it."

The *firſt* of theſe Articles we have already ſeen to be *falſe* in numberleſs inſtances, referred to; ſo that if Chriſt did preach this very Goſpel in his own Perſon, the *ſecond*, and *third* muſt drop of courſe, *viz.* that it is oppoſite to it, and tends to ſubvert it: becauſe nothing can be the *oppoſite* to, or *ſubverſive* of it ſelf. *Thomas* may be againſt *Chubb*, and *Chubb* againſt *Thomas*, which happens to be the caſe very often; but yet thoſe propoſitions of his, which are *contradictory* to *each* other, carry nothing of *contrariety* to *themſelves*.

But what does he mean by telling us, that it is oppoſite to it, and tends to ſubvert it? Why forſooth it tends to ſap the foundation of *moral Virtue*, which the Goſpel of Chriſt was intended to promote; and introduces ſuch a *groundleſs* dependance on Chriſt's merit, as the Goſpel never gave any Countenace to. A terrible charge this! could it be as well ſupported.

And how is it to be done? Why "this "is very conſiſtently acknowledged by the

* Pag. 113. 36. 37. § 143.

" *Antinomians*, who profeſsedly maintain, " not only that the righteouſneſs, the ſuf- " ferings, and the Interceſſion of Chriſt " are the *ſole grounds* of the divine favour, " and mercy to men, and that their own " right behaviour, and their *repentance* and " *reformation* are not *neceſſary*, nor ſubſer- " vient to that End: but alſo that if Men " hope, or expect to obtain the divine favour " and mercy on Account of their own *good* " *Works* or *Repentance* this is the *high road* " to *Deſtruction*; as ſuch hope and expect- " ation *leſſens*, or *take off* the *merit* of Chriſts " ſufferings and interceſſion, and likewiſe the " *freeneſs* of the divine mercy and grace to " mankind." Well, and what is that to us? If there are a few ſuch *Enthuſiaſts*, as *Antinomians* in the World, who profeſſedly main- this Doctrine, can we help it? How does that affect, or concern thoſe, that are *not Antinomians?* tho' an *Antinomian* all the while muſt be confeſs'd to be as good a *Chriſtian* as a *Nullifidian*.

Let any one, that will, read over the *Articles*, the *Liturgy*, the *Homilies* of the *Church of England*, and *there* we muſt expect to find her Doctrine, or no where; and let our greateſt Enemy find out, if he can, one Clauſe that tends to diſcountenance moral Virtue in any Office, Prayer, Collect, or Sentence from the Exhortation to the

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cloſe of the Communion, *OR* which ſo much as hints, that mens own *right* behaviour, and their repentance, and reformation are not *neceſſary*, nor any ways *ſubſervient* towards obtaining the divine favour and mercy, and we will without any manner of Proceſs plead *guilty* to the *Indictment*.

But, if it ſhall appear to the contrary, that *all* precepts of *morality*, and religion are contained in her Doctrine, that all the care that human prudence could dictate, hath been taken to *render unto God, the things that are Gods:* how *diſingenuous*, nay how *baſe* and *traiterous* is ſuch an inſinuation.

But God be prais'd, that this *Calumniator* of the Brethren is forced to have recourſe to his uſual method of *forgery* and *invention*; before he can faſten any thing of *heterodoxy* upon them; that he muſt firſt *ſlanderouſly* lay to their *charge things, that they know not*, and then *ſtigmatize* them with Names of reproach, as tho' they *knew* them. * *Per ſcelera ſceleribus tutum eſt iter.*

For our Juſtification let any one peruſe only the offices of the two Sacraments *Baptiſm*, and the Lord's Supper, and we ſhall need no other Defence.

Do not the *Sureties*, which the Church requires for the Chriſtian Education of Children, engage at their initiation into Covenant with God, in the Name of thoſe,

* Seneca's Agamemnon.

whom they repreſent, *that they will renounce the Devil and all his Works, and conſtantly believe Gods holy word, and obediently keep his Commandments?* Do they not take it upon them to ſee, that their reſpective Charges *be taught, ſo ſoon as they ſhall be able to learn, what a ſolemn Vow, Promiſe and Profeſſion they then made for them.*

And are they not taught accordingly, *etiam a balbutiente Infantia*, even as ſoon as they begin to prattle, to repeat the Obligations, which their *Sponſors* laid themſelves under in their Name, and on their behalf, *viz, Firſt, that they ſhould renounce the Devil and all his Works; Secondly, that they ſhould believe all the Articles of the Chriſtian Faith; and Thirdly, that they ſhould keep Gods holy Will and Commandments, and walk in the ſame all the Days of their life.*

This is the method, which the Church takes for inſtilling the firſt principles of Chriſtianity betimes into the minds of Children; a method ſo effectual, and conducive to its End, that, if properly purſued by *Parents*, and *Sponſors*, would *unhinge* all our authors Schemes to ſubvert it, and make its Doctrines of *more* general, and diffuſive influence amongſt Profeſſors.

This is what he is well aware of; and therefore cannot help expreſſing his uneaſineſs, and apprehenſions by endeavouring to throw

throw it into diſgrace; tho' his Cenſure muſt be allow'd to be the ſtrongeſt recommendation, that he could give it. "The "making *Infant Chriſtians*, ſays he, has "been very injurious to the Goſpel of "*Chriſt.*" Which is juſt as true, as if he had ſaid, that teaching them to tell twenty, when Children, ſpoil'd them for *Arithmeticians*, when Men; or that trying them upon their Legs with leading ſtrings, and Go-carts, was an *impediment* to their walking for ever after. Here then lies the grounds of his Objections to *pædo-baptiſm*, the Church's proviſion ro inculcate all the Articles of the *Chriſtian Faith*, as the Foundation of *Chriſtian Obedience*; *that out of the mouth of Babes and Sucklings ſhould proceed praiſe* to that holy Name, which it is his ſtudy and delight to vilifie, and blaſpheme; being afraid leaſt the good Seed of the word ſown ſo *ſeaſonably* in their Hearts, ſhould take ſuch *root* downwards, as to bear *fruit* upwards an hundred fold, in ſpight of all, that the *Devil*, or *his Agents* could do to *choak* it up, *take* it away, or *ſuppreſs* its Growth.

From thence let us look to the Order of Adminiſtration of the *Lords Supper*, which it being ſuppoſed, that no one offers himſelf a *Candidate* for, till after *Confir-*

* Page 178. Luke 8. 7. 8.

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mation by the Biſhop, is the moſt *ſolemn ratification* of that *Covenant*, which their *Sponſors* entered into for them by *Baptiſm*. And here we ſhall find the ſame care, thus *begun* by the Church, to be *continued* for the preſervation of a due Senſe of the *Decalogue*, or *Ten Commandments* in each of her Members, by giving them an *honourable* place in the very *front* of the Communion Service, and appointing them to be read on every Sunday, and other Holy Day throughout the Year; ſeeing that by this it regularly reprints them on their memories, and prevents their being worn out by the impreſſions of worldy Affairs. And as it has appointed the people, each perſon for himſelf, at the cloſe of every Commandment to bewail his own *particular* ſinfulneſs, in *common* with the reſt of the Congregation, and to ask God's mercy for the tranſgreſſion thereof for the time *paſt* in theſe words, *Lord have mercy upon us*, and alſo Grace to ſtrengthen them in their purpoſes of *future* Amendment, *and incline our hearts to keep this Law*, * what do they at each rehearſal, but as it were by a new Tie, *bind them for a Sign upon their Hands, and as frontlets between their Eyes.*

This Rehearſal of the Commandments was never appointed in any Church, antient

* Vid. *Biſs* 128 &c. Deut. vi. 8. *Combers* Comp. to the Alt

or modern, but only in the *Church of England:* ſo that it is an Excellency *peculiar* to our *Liturgy.*

To arraign our *Excellencies* therefore for *blemiſhes* and repreſent our greateſt *Beauties* for *deformity* is what nothing but the moſt *envenom'd* hatred, and envy, conducted by the *blindeſt* Ignorance, can come up to. A taſk very well worthy of *Him*, whoſe deſign it is to *ſadden* and *darken* down the Clergy to his *own* Complexion; and then to halloo on the unthinking Rabble, who miſtake appearances for realities, to fall upon, and worry their *Shepherds* thus diſguis'd, inſtead of thoſe *ravening* Wolves, that have changed *Cloathing* with them.

But here, before we proceed any further, it may not be amiſs to look back, and obſerve, what a *new*, and unprecedented method of Argumentation he has introduced in this place; from whence doubtleſs it is, that he has obtain'd the Appellation of deep-reaſoning CHUBB; A Compliment, which he is very fond of, and which his Admirers pay him, for this reaſon beſure; becauſe it lies ſo *deep*, that no human underſtanding can fathom it. *E. G.*

They, who maintain, that their own *right behaviour*, and their *repentance* and *reformation* are *not neceſſary* to Salvation, point out to Men another way to Gods favour and

and mercy, and another way to eternal life, than the Goſpel hath pointed out to them.

But the *Antinomians*, conſiſtently acknowledge, and maintain, that their own *right behaviour*, and their *repentance* and *reformation* are *not neceſſary* to Salvation.

Ergo. They, who maintain, that their own *right behaviour*, &c. *are neceſſary* to Salvation, point out to Men *another* way to God's favour and mercy, and *another* way to eternal life, than the Goſpel hath pointed out to them. Again,

They, who maintain, that *Faith alone* in the meritorious Sufferings of *Chriſt* is *ſeperately* the Condition of our Acceptance with God, do *weaken* and *take off* the perſuaſive Influence of the Goſpel ſo as to render it of *none* Effect;

But there are ſome, who maintain, that *Faith alone* in the meritorious Sufferings of Chriſt is *ſeperately* the Condition of our Acceptance of God;

Ergo. They, who maintain that this Faith is * *conjunctly* the Condition of our Acceptance with God, do *weaken* and *take off* the *perſuaſive* Influence of the Goſpel, ſo as to render it of *none* Effect.

‡ Theſe are the Concluſions, which our Author muſt draw, or elſe he has ſaid

* i. e. With Obedience, and Repentance.

† Ecce! Syllogiſmum Chubbæum!

nothing

nothing at all to the purpoſe: *Concluſions* to which he is entirely welcome, being, what no One but ſo *fine* a *Maſter* of *reaſoning*, as he would paſs for, is capable either of *drawing*, or *defending*.

The Doctrine of *Faith* in the meritorious Sufferings of *Chriſt* being the Condition of our Acceptance with God, as taught, and maintain'd by the *Church* of *England*, is ſo far from taking off the perſuaſive Influence of the Goſpel, that it contains the ſtrongeſt motives to heighten, and enforce it.

For whatſoever tends towards ſetting any *Benefit* in the *faireſt* light, and *raiſing* its value in our *eſteem*, muſt beget a proportionable Degree of *Gratitude* in the receiver, and fill him with proper *Sentiments* towards his *Benefactor*.

That is, the *greater* thoſe favours are, which are *conferred* upon him, the *deeper* will he think himſelf *endebted* for thoſe favours; and the *ſtronger* Obligations of kindneſs he lies under, the *ſtronger* deſire will it kindle of making a *ſuitable* Acknowledgment.

And this is what the Doctrine of Chriſt's merit, and ſatisfaction naturally, and unavoidably do, *i. e.* they ſet before our Eyes the greatneſs of thoſe Benefits, which the Lord has done unto us, both as to the *Matter*, and the *Manner* of them: and therefore

not

not only put us upon an Enquiry, *what reward ſhall I give unto the Lord*, what returns of Gratitude doth he require at our Hands? but likewiſe aptly diſpoſes the mind towards making thoſe returns; *I will pay my Vows now in the preſence of all his People.*

Firſt, They tend to awaken in us a *due Senſe* of the *Value* of thoſe *Benefits* as to the *matter* of them, as they ſet before our Eyes that wretched State and Condition, which we and all Mankind were in before our Saviours coming, together with that bleſſed reverſe of Things, which he hath brought about for us, giving us both a Proſpect, and a Promiſe of happineſs equally great and laſting in Exchange.

When we conſider, that we are by nature Sinners, and as ſuch the *Children of Wrath*, Enemies to God, and Aliens to the Covenant, the Objects of divine Vengeance *here*, and liable to eternal puniſhment *hereafter*, debarred from that privilege, which other Animals have, i. e. of ending our lives and Sorrows together; we have reaſon to envy the very Beaſts that periſh, and to * bewail our immortality as our greateſt Curſe. But when we look on the *bright* ſide of the

* Thus Inachus in the Poet.

Nec finire licet tantos mihi morte dolores:
Sed nocet eſſe deum; præcluſaq; janua lethi
Æternum noſtros luctus extendit in ævum.

OVID LIB. I.

Cloud

Cloud, and ſee, what an *happy turn* Chriſt hath given to it; that we thro' him are reconciled to God, *adopted* to be his *Sons*, and *joint Heirs with Chriſt*; that he hath raiſed us from the *loweſt* Abyſs of *miſery* and *ſhame* to the *utmoſt* pitch of *Happineſs* and *Glory*; what an affecting Senſe of the Obligation muſt it ſtrike every Soul with, that has one ſpark of generoſity, or gratitude in his boſom unextinguiſhed.

And when we conſider further the *Manner*, in which this *Benefit* was conferred, with all the various Circumſtances attending it, when we look back on that *tragick Scene*, the Sufferings of our Lord and Maſter, and ſee him after a Life of poverty and Contempt yielding it up with ignominy and torture; when we hear him breathing out his laſt in agony, and dejection of Spirit, under the weight of his fathers reſentment, *my God, my God, why haſt thou forſaken me?* when we reflect, that he, who ſubmitted to all this, was no leſs than the only Son of God; that it was an Act *purely voluntary* and his *own*, that he had no other Motive to it, but his *free Mercy*; no other *End* in it, but to *reſcue* a world of *Sinners* from *Death eternal*, and make them *meet to be partakers of the inheritance of Saints in Light*: how muſt we be *loſt* in wonder and amazement? and where ſhall we *begin*, or *end* our

our computation? How ſhall we be able by human *Arithmetick* to caſt up the *value* of that, which is *invaluable*; or to bring into *Numeration* that, which is *beyond* all *Number*? How ſhall we enough admire the divine *Wiſdom* and *Philanthropy*, that brought ſo much *good* out of much *evil*; and after we had *deſtroy'd* ourſelves, paid ſo great a *price* to *ſave* us from that *Deſtruction*. *Behold*, (ſays the Apoſtle) *what manner of love the Father hath beſtow'd upon us, that we ſhould be called the Sons of God. Hereby perceive we the love of God, becauſe he laid down his life for us. Greater love*, ſaith Chriſt, *hath no Man than this, that a Man lay down his Life for a Friend.* And in this the *kindneſs and love of God our Saviour*, appeared moſt tranſcendently bright, beyond example or degree, in that when *we were Enemies, we were reconciled to God by the Death of his Son.*

Such an inſtance of *Love* the moſt *heroick*, and *diſintereſted* was, what none but God himſelf could exhibit; nay it was *ſuch* as the *Almighty* himſelf could not *exceed*; becauſe like himſelf it was *infinite*.

And as this is on Gods part the *higheſt*, and moſt extraordinary manifeſtation of his Love; ſo is it on Man's the moſt *attractive*, the moſt *binding*. In how beautiful, and

Coloſs. 1. 12. 1 John iii. ib. 16. John 15. 13.

amiable

amiable a light, must the father of mercies, and God of all comforts appear in the Eyes of as many of his Creatures, as are sensible, that the *Benefits*, which by his precious blood-shedding he hath obtained for them, are *innumerable* as to their *tale*, *inestimable* as to their *Value*. Will not such *exalted Love* as this, be the *strongest* incitement to *Love* again? *My beloved is mine, and I am his.* Will it not of Course beget a *reciprocality* of affection, and kindle in our Hearts a *mutual* Flame; a flame that will break forth in all *external* Acts of Gratitude, and acknowledgement, of duty, and obedience, displaying thereby both its *purity* and *intenseness*?

The rest of Gods attributes, as his Wisdom, and Power, his Holiness and Justice, present him to our View as a Being *awful* and *tremendous*; that is *greatly to be feared in the Councel of the Saints: and to be had in reverence of all them that are round about him.*

But it is that *goodness* of his, which he *communicates* to his Creatures in his fatherly Acts of *Creation*, and *Preservation*, still heighthened and emblazoned in the *stupendous* Work of our *redemption*, that calls for our *lowdest*, sincerest acknowledgement of praise and thanksgiving; that demands our *Song to be always of the loving kindness of the Lord, and that our Mouths be for*

ever ſhewing his truth from one generation to another.

The *former* repreſent him as *adorable*, the *latter* as *inviting*; *theſe* exite our *admiration* and *aſtoniſhment*; that *wins* the very *Soul*, and *engages* all its *Affections.*

Now *Love* is an *active*, *buſie* paſſion of the mind; whoſe dwelling or *ſeat* of reſidence is the *Heart*, an *Organ always in motion* and *impatient* of *reſt*; ſo long as *life*, or *vital heat* continues. This is the moſt *generous*, the moſt *noble* principle of Action, which any rational Being can proceed upon; a principle, which God himſelf both approves, and requires in all our addreſſes and approaches towards him. *My Son*, ſays he, *give me thy Heart*, i. e. thy Love, and Affection. And reaſon good, ſeeing that *Love is the fulfilling of the Law*; the latter being the reſult, and only proof of the former, according to our Saviour, *if ye love me keep my Commandments.* And this is that Proof, which they cannot *fail* of giving, that are *influenced* by this Love.

Where the *Judgment* is perſuaded, and the *Will* inclined, *i. e*, where the only *moving* Principles of the Soul are *aptly* diſpoſed for *motion*, nothing but *violence* can reſtrain it from *breaking out with very fervent deſire* unto Gods Judgments; and we

Pſalm lxxxix. 8

ſhould

ſhould *keep his ſtatutes even unto the end, when we had a delight in the way of his commandments.* This is the *manner*, in which the *ſweet Singer of Iſrael* deſcribes the *power* and *Operations* of the *Love* of God. And thus his Son SOLOMON *perſonating* the Meſſiah, in his Canticles gives, and exchanges his endearments with his Spouſe; and in *alternate* courtſhip, and reſponſes beautifully paints this Paſſion by its *Effects*, on thoſe that feel its *genuine* Warmth. Read but the Language, in which *Wiſdoms eldeſt Son* deſcribes the *mutual* Affection betwixt *Chriſt* and his *Church*, and you cannot but obſerve, how the Graces of his Perſon, added to thoſe he confers upon her, kindles her whole Soul, and makes her *faint and ſick of Love.*

This perhaps may paſs for no better, than one of *Solomon's Love Songs* to the *Ladies* of *Jeruſalem*, with this cenſorious Critick of ours; tho' held in ſuch eſteem by * Gods People, and honoured with the title of SONG of SONGS from its ſuperior Excellency to all others, whether of *Sacred* or *Prophane* compoſition. But be that as it Will, this we know for certain, that *his* breaſt muſt be an utter ſtranger *to*, and wholly

* Thus St. JEROM, Lib. II. Ep. 2. SOLOMON, pacificus et amabilis Domini, mores corrigit, naturam docet, *Eccleſiam jungit, et Chriſtum, Sanctarumq; nuptiarum dulce canit Epithalamium.*

incapable of Love, divine Love eſpecially; or it would be impoſſible for him to argue, as he does in *Effect*, that the *greateſt Acts of kindneſs naturally beget the moſt unkind returns.*

Mankind indeed is but too apt to be *forgetful* of the greateſt *Benefits*; to overlook the Deliverer, when the *Deliverance* is wrought; nay and ſometimes to requite *favours* with *affronts* and *injuries.* But to infer from hence, that the *greatneſs* of any *Benefit* tends to *leſſen* the *Obligation* in the receivers eſteem; or that the *more* Mankind are *obliged*, the *more* it diſpoſes them to be *unthankful*; is to throw human Nature into ſuch a *ſink* of *Diſgrace*, as would make the *Devil* himſelf, *bad* as he is, *bluſh* to appear in. That there were ſome, who *rewarded him evil for good, and hatred for his goodwill*, was both the diſcomfort, and Complaint of the *Pſalmiſt.* But then they were ſuch, as he thought beneath the *Dignity* and unworthy the *names* of Men; and therefore ſtigmatizes them with the Character of Beaſts, *viz*, *Dogs*, *fat Bulls of Baſhan*, *ramping and roaring Lions*, which, tho' *Brutes* without underſtanding, are nevertheleſs *abus'd* by the Compariſon. For with the *Brave*, and *generous* part of Mankind, Acts of Kindneſs cannot fail of a quite *contrary* Effect. Their *gratitude* always will riſe in *proportion* to the *Benefit* confer'd upon them;

them; and the *leſs* capable they are of paying an *Æquivalent*, the *more ſedulous* will it make them to pay their *beſt*, nay *all* they can. This is the *Effect*, which, in our Saviour's judgment, it would have with our Species in *general*, as is ſet forth in the Caſe of the two *Debtors*, who ow'd different Sums; He to whom he *forgave moſt*, being likely to *love moſt*.

It was a thorough *perſuaſion* of the Truth of this Doctrine of the *imputed righteouſneſs*, the *meritorious ſufferings*, and *prevailing interceſſion* of Chriſt, which filled the minds of the Apoſtles, with ſuch a *noble Ardour*, and inſpired them with Courage and Reſolution to *do*, or *ſuffer* any thing for his ſake. *It is Chriſt*, ſays Paul, *that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us. Who ſhall ſeperate us from the Love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or Sword? &c. I am perſuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other Creature ſhall be able to ſeperate us from the Love of God, which is in Chriſt Jeſus our Lord.*

Rom. viii. 34, 35, 38, 39.

This is the *Inference*, which the Apoſtle manifeſtly draws from the *prevailing Interceſſion* of Chriſt; *this* the *Influence*, which the Conſideration of *that* had upon his own mind; and *this* the *ſtrongeſt* Argument, which he applys to others, that it might have the *ſame Influence* on them, that they might *walk worthy of the Lord, unto all pleaſing, being fruitful in every good Work.*

This is the *Inference* likewiſe, which St. *Peter* draws from the *meritorious ſufferings* of Chriſt, *Ye know*, ſays he, *that ye were not redeemed with corruptible things, as Silver and Gold, but with the precious blood of Chriſt, as of a Lamb without Spot or blemiſh. Wherefore laying aſide all malice and all guile, and hypocriſies, and envies, and all evil ſpeakings, as new-born babes deſire the ſincere milk of the Word, that ye may grow thereby, &c. Having your Converſation honeſt among the Gentiles, that they may by your good Works, which they ſhall behold, glorifie God in the day of Viſitation.*

And thus St. *John* the *Divine* urges the *ſame* Argument, to the *ſame* Purpoſe, very clearly and concluſively. *In this*, ſays he, *was manifeſted the love of God towards us; becauſe God ſent his only begotten Son into the World, that we might live through him. Herein is love, not that we loved God, but that he loved us,*

Coloſ. i. 10. 1 Pet. i. 18. 19. ib. ii. 1, 2. 12

and

and ſent his Son to be the propitiation for our Sins. Beloved, if God ſo loved us, we ought alſo to love one another; becauſe *the love of our Brother, whom we have ſeen*, is the only proof of our *Love of God whom we have not ſeen.*

Thus far then we have ſeen, that theſe Doctrines in their Days were from taking off the *perſuaſive Influence* of the Goſpel; that they rendered it the *moſt efficacious*, and ſucceſsful: and the moſt *powerful* reaſon, which they could, or did urge, why Sinners ſhould *repent* and *reform* their evil ways, was, that they had *redemption through the Blood of Chriſt even the forgiveneſs of their Sins.*

This was the *Victory*, which *overcame the World*, (i. e.) all its *Terrors*, and all its *Temptations*, viz, their *Faith* in Chriſt's *imputed Righteouſneſs, even the righteouſneſs of God, which is by Chriſt Jeſus unto all, and upon all them that BELIEVE.*

It was this *Principle*, which animated the *Primitive Chriſtians*, who were witneſſes both to the Apoſtles preaching *this Doctrine*, and their ſuffering of Death in the Defence of it. It was *This*, which armed ſo many *Martyrs*, and *Confeſſors* of old, in imitation of thoſe bright examples, with ſuch *conſtancy*, and *perſeverance*, that they *counted it all Joy*, when called to a partnerſhip of

Coloſ. i. 14.

Sufferings *with*, and *for* him, who had ſuffered ſo much for them: Nay, *this Principle* it was, which through every ſucceeding Age, from the *proto-martyr* STEPHEN down to thoſe *faithful* Soldiers and Servants of Chriſt, our *Reformers*, who were burnt in the Reign of *Mary* of *bloody Memory*, enabled them to bear the moſt *exquiſite* tortures with an *invincible* and *more than human* patience, and *even* to ſing *Songs* of *Triumph* in the midſt of devouring *Flames*.

* In a word, *none* from the *firſt* foundation of Chriſtianity to the *preſent* times ever *liv'd* ſuch *Saints*, or *died* ſuch *Martyrs*, as they, who moſt ſtrenuouſly taught, that the righteouſneſs, the ſufferings and interceſſion of Chriſt are the *ſole-ground* of the divine mercy and favour to men. None have ſo *minutely* performed the whole Law of God, as they, who maintain'd, "that we "are accounted righteous before him, *only* "for the merits of our Lord and Saviour Je- "ſus Chriſt by Faith, and not for our own "Works and Deſervings." And the reaſon is plain, and obvious; becauſe they, who

* *N. B.* That I may not be thought to aſſert at *random*, I ſhall point out *three*, whoſe Characters are well known to CHUBB, *viz.* the late Biſhop KEN, the great NORRIS, and Mr. GREENAWAY, late Miniſter of St. *Martins Sarum*; the two laſt of which were *perſonally* known to him; and I *defie* him to produce *one* equal to either, in all holineſs and Godly Converſation, in all his Catalogue of *Moral-Mongers*, whether of the *Arian*, *Socinian*, or *Deiſtical* ſtrain.

think,

think, that they can never do *enough*, will always be endeavouring to do *more*; as on the other hand, they, who think themſelves *as good* as they *need* to be already, will give themſelves no farther Trouble, about improvements in Vertue and godlineſs of Living.

So that *this* Doctrine naturally *tends* to produce in us all thoſe graces, and heavenly Vertues, which our Lord, and Maſter, that great pattern of all perfection, whether *living*, or *dying*, was eminent for the practice of; all that can *adorn* the mind of a Chriſtian here *below*, and *qualifie* him for the Society of the *Bleſt above*. And *this* is all the *uſe*, which the *Church* of *England* makes of this Doctrine in *general*: *this* the *only uſe* it makes of any of thoſe hiſtorical Facts in *particular*, which relate to the *Conception*, *Birth*, *Circumciſion*, *Crucifixion*, *Reſurrection*, *and Aſcenſion* of *CHRIST*, as is to be ſeen at large in the ſeveral *Collects*, *Epiſtles*, and *Goſpels*, appointed to be read on thoſe *ſtated times*; in which we both pray for ſome *ſpecial* Grace, or Vertue, which was more *immediately* diſplay'd by him on *that* occaſion; and are alſo exhorted and encouraged to an *imitation* of him, in hopes of that *Crown of righteouſneſs*, which is ſurely

Rom. viii. 36, 37.

laid

laid up for all that have *kept the Faith*, by that God, who *reſiſteth the Proud*, and *giveth grace to the Humble*.

This therefore, which ſo much conduces towards *wakening* in our minds a *due Senſe* of Gods mercies through Chriſt with a *thankful* remembrance of his Death, and *all* thoſe *benefits*, which by his *paſſion* he hath procured for us, which the Doctrines of the *imputed righteouſneſs*, *the meritorious ſufferings*, *and the prevailing Interceſſion of Chriſt* thus effectually do, naturally tend to *ſtrengthen* and *enforce* the *perſuaſive Influence* of the Goſpel, and render it of the greateſt uſe and ſignificancy. And whatever tends towards *leſſening* Chriſt's merits, and *ſinking* their *value* in our eſteem, as it proportionably *extinguiſhes* our *Love* of God, and *ſlackens* our *Obligations* towards him; ſo does it *pervert* the Goſpel to all intents and purpoſes, and and is every ways *oppoſite* to it, and *ſubverſive* of it. And *this* is an *adjudged Caſe* by our Saviour, as above. For, if *that* Debtor, to whom moſt is *forgiven*, would *love moſt*; then by parity of reaſon *that* Debtor, to whom *leaſt* was *forgiven*, would *Love leaſt*. Becauſe *eadem eſt ratio contrariorum*.

And herein we have ſtill the Pleaſure to find that ſame *learned prelate*, whom we have ſo often quoted, on our ſide, as may be ſeen from his Sermon of relying upon Chriſts merits

merits for Salvation, " We ought all, ſays " he, to draw the ſtrongeſt argument againſt " all Sin, and for all holy Obedience, from " thoſe very merits and ſufferings of Chriſt, " under which ſome Chriſtians would hide " their continued iniquities, *&c. Ye are* " *bought with a Price, therefore glorify God* " *in your Body, and in your Spirit, which* " *are Gods,* ſaith St. *Paul,* 1 Cor. vi. 20. " The *price* paid by Chriſt to *buy* us into " his Service, is, in his Account the *greateſt* " *Motive,* why we ſhould ſerve ſuch a Maſ- " ter faithfully."

We have ſeen now, whoſe Doctrine it is, that tends *moſt* naturally to *weaken* and *take off* the perſuaſive influence of the Goſpel, *his,* or *ours*; how uniform and ſelf-conſiſtent he is in theſe points, tho' in nothing elſe, *viz,* in ſhifting off his *own* guilt to *anothers* ſhoulders; and *undermining* the cauſe of Vertue and Religion by thoſe very methods, which he feigns for their *ſupport* and *eſtabliſhment.*

Therefore thou art inexcuſable, O Man, whoſoever thou art, that judgeſt: for wherein thou judgeſt another, thou CONDEMNEST *thy ſelf, for thou that judgeſt, doeſt the ſame things.*

Vid. HOADLEYS Terms of Acceptance, pag. 265, 268, 269. &c.

SECT. IX.

SECT. IX.

OUR authors Objection to the Doctrine of Chriſt's *ſatisfaction* and *merit*, on Account of its *weakening* and *taking off* the perſuaſive Influence of the Goſpel, being thus happily removed out of the Way, ſo as to be a *ſtumbling Block* to none, but thoſe, that are *reſolved* to *fall*: I now enter with *fear* and *great dread* upon his *Charge* againſt his *maker*, i. e. with running *croſs* to Nature, and acting from *unworthy* motives, and conſequently that it would be a manifeſt *moral* imperfection in the DEITY, ſhould he admit Sinners to mercy on Account of the imputed righteouſneſs, the meritorious ſufferings, and the prevailing interceſſion of Chriſt.

And *this* indeed is *ſuch* a *Charge*, that the bare-rehearſal of it is enough to ſtrike one with horror, and make one ready to break out with the Prophet, *when I heard, my*

Habakkuk, iii. 16.

belly

belly trembled, my Lips quivered at the Voice, rottenneſs entered into my Bones. For what is *HE* among the People, who dares thus contemptuouſly to *belch* forth his Treaſon againſt the *Majeſty* of Heaven; and in his *Rage* to *accuſe* the *Judge of all the Earth* with *not doing right?*

And here one might think it ſufficient to alledge, that it is Gods expreſs declaration again, and again, that theſe are the *motives*, upon which HE acts towards Sinners; and then to argue from the *infallible Wiſdom*, the *inflexible Juſtice*, and the *unſhaken veracity* of the DEITY, to the *propriety* and *Worthineſs* of thoſe *motives*; it is impoſſible for God to do any thing *improper*, or *unworthy* of himſelf.

But becauſe the Goſpel of *Jeſus Chriſt*, tho' *pretendedly aſſerted*, and appeal'd to by our Author for confirmation of his *own* tenets, as often as it *favours*, or but *ſeems* to *favour* him, wants with him upon Occaſion ſome *other* Evidence beſides its *own* to ſupport it; and in conſequence of that is rejected, and laid aſide, as often as it claſhes, or interferes with his reaſon of things: let us for once bring the Doctrines in Diſpute to that *Ballance*, and *weigh* them there; and then

N. B. I make uſe of the term Motives in this place in compliance only with our Author, *i. e.* Catachreſtically; not that they are ſo primarily, and immediately, but only in a Secondary, and intermediate Senſe.

let

let *that* which *preponderates*, paſs current as *Sterling* for the future; let the other be ſtop'd, and condemn'd to the *refiners* Pot, as *baſe*, as *adulterate*, as *counterfeit*.

" I am ſenſible, he tells us, that the " forementioned Doctrines are ſaid to be " contained in the *Writings* of the *Apoſtles*, " and more eſpecially that Doctrine of the " meritorious ſufferings of Chriſt being the " ground of Gods ſhewing mercy to Sin- " ners; but this is not to be admitted."

What pity it is, that ſo *ſenſible* a Man, as our Author is by his *own* * telling, ſhould be deprived of ONE Senſe of more extent then *all* the reſt, *viz.* his *Sight*. For ſurely he muſt be as *blind* as *Bartimæus*, or he could not have fail'd of ſeeing, and admitting theſe amongſt the reſt, becauſe *eminent* above them all, and like the *goodly* Son of *Kiſh*, from their *ſhoulders and upwards higher than any of the People*.

Why then muſt they be deny'd admittance; but for a reaſon, as falſe as his Negation. " The Apoſtles (you muſt know) " had a great regard to their Countrymen " the *Jews*, which diſpoſed them to Study, " and make uſe of all the Ways they could " to bring them over to Chriſtianity." This is the *candid* application, which our Au-

* I am ſenſible, pag. 146. I am likewiſe ſenſible, pag. 152. I am alſo ſenſible, pag. 153. 1 Sam. ix. 2.

thor

thor makes of the Apoſtles *conformity* in all things *indifferent*, with people of *different* principles and denominations; viz. *unto the Jews I became a Jew, that I might gain the Jews* But this was ſo far from being a *mean, ſervile compliance*, that it was a *prudent well tempered Zeal* for the Cauſe of Chriſt, and the promotion of the Goſpel. It was a *voluntary Abridgement* of the Apoſtles liberty, that he might ſet forward the glorious work he had in hand: but it was no *particular* favour, or *Act* of *indulgence* to the *Jews* alone, as appears from his following declaration, *I am made all things to all men, that I might gain ſome, and this I do for the Goſpels ſake.*

It is to be hoped therefore, that our Author means the Apoſtles made uſe of all the juſtifyable ways, they could, and *none other*, to bring the *Jews* over to *Chriſtianity*. But this will not come up to the point in View. No: the Apoſtles by his Account were ſo intent upon the *End*, that they never *heſitated* or boggled at the *means*; but "as the "*Jews* paid a regard to *Moſes's* Law: ſo "they endeavoured to *aſſimilate* the Goſpel "to it, that thereby it might be rendered "more acceptable to thoſe *Jews*." And yet notwithſtanding this, he tells us ſoon after, that St. *Paul* gave the Sacrifice of

[a] 1 Cor. ix. 20. ib. xxii. 23.

Chriſts

Chriſt's Death a great preference to the Sacrifices, which were appointed by the Law. Either therefore our Author underſtands *not* his *own* terms; or he moſt *wickedly* miſrepreſents both *Perſons*, and *things*. For to *aſſimilate* one thing to another, is to make the *firſt* a *pattern* for the *ſecond*, and the *ſecond* ſo far *like* the *firſt*, as in no wiſe, if poſſible, to *differ* from it.

Now, if to draw a *Compariſon* between the *Law* and the *Goſpel*, and to point out the *ſuperior Excellency* of the *Chriſtian* to the *Jewiſh* Diſpenſation; if to ſhew them, that the *Law* was no more than a *ſhadow* of good things to come, of which the *Body* and the *Subſtance* was Chriſt, if this be to *aſſimilate* one thing to another, then ſurely the Apoſtles endeavoured to *aſſimilate* the *Goſpel* to the *Law*; and the *Event* plainly ſhewed, how *acceptable* they rendred both *themſelves*, and *it* by that *aſſimilation*. But this is ſuch a ſtrange ſort of *aſſimilation*, as no one but our Author, who deals in *contrarieties*, could have diſcover'd, (*i. e.*) a *ſimilitude without a likeneſs*. For wherein one thing *excells* another, in that they *differ* from each other; and in whatſoever they *differ*, in that they are *unlike*. Here then we muſt put our *Caſuiſt* upon proof, how the Apoſtles endeavoured to *aſſimilate* the *Goſpel* to the *Law*; and yet gave ſo great

a *preference* to the Sacrifice of Chriſts Death above all the Sacrifices of the *Law*: ſeeing that if they *aſſimilated* the *latter* to the *former*, they could not give the *Copy* a preference to the *Original*; and if they gave the *preference* of the *latter* to the *former*, ſo far they ſhew'd the *diſparity*, or *diſſimilitude* between them.

But we may *challenge* the moſt *inveterate* Enemies to Chriſtianity to read through the whole *Acts* of the *Apoſtles*, and to point out but one ſingle inſtance, in which either of them forfeited the Character of a *ſimple*, *honeſt* Man, *artleſs* and *undeſigning* unleſs to carry on the Cauſe of Heaven; from which the whole World with all its *Boaſts*, and all its *Threats* could neither *draw* them, nor *deter* them. With what *boldneſs*, and Chriſtian *magnanimity* did PETER *Apologize* before the Rulers, and Elders, and Scribes, and high Prieſts, when JOHN and he were called in queſtion about a good Deed, done to the Impotent Man, whom he had healed. *Ye Rulers of the People and Elders of Iſrael, if we this Day be examined of the Deed done to the impotent Man, by what means he is made whole; Be it known to you all, and to all the People of Iſrael that by the Name of Jeſus Chriſt of Nazareth, whom ye Crucified, whom God raiſed from the Dead, even by him doth*

Acts iv. 8. &c.

this man ſtand here before you whole. This is the Stone which was ſet at nought by you Builders, which is become the Head of the Corner. Neither is there Salvation in any Other. *For there is none other name under Heaven, given amongſt Men, whereby we muſt be ſaved.*

Was this Language for *Priſoners* juſt brought upon their *Tryal* for preaching *through Jeſus the reſurrection of the Dead*, to give to their *angry Judges*, then *ſitting* upon their *Lives* and *Deaths*; thoſe *very Judges*, whoſe *cruelty* and *injuſtice* they had ſo lately experienced in the *condemnation*, and *crucifixion* of that Jeſus whom they preached? Did this ſavour of any Deſign of currying favour with the *Jews* by *aſſimilating* the *Goſpel* to the *Law?* OR rather was it not the very Method to heighten their *reſentment* by throwing it into *Diſgrace*, in telling them, it was *vain* to hope for *Salvation* from it.

Such likewiſe was the behaviour of St. *Paul* in all his Diſcourſes, and all his Writings, as often as he has a call to treat of that Subject. Witneſs his whole *Epiſtle* to the *Galatians*, in which he labours might and main to ſet aſide *Circumciſion*; tho' an *inſtitution* of Gods, of as long ſtanding as *Abraham*, and the token of the Covenant betwixt God and him, and his Seed after him.

Behold,

Behold, I PAUL *ſay unto you, that if you be circumciſed, Chriſt ſhall profit you nothing. In Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new Creature.*

If in any part of his Writings he had endeavoured to *Sooth* his Countreymen, by making *Conceſſions* in favour of the *Law*, one might expect to find ſomething of it at leaſt in his *Epiſtle* to the *Hebrews*. But inſtead of that he tells them, that *Moſes* their *Darling* and *Delight*, was *no more*, if compared to *Chriſt*, than a *Servant* to a *Son over his own Houſe*; that their *Prieſthood*, in which they *gloried*, was now to be *changed* from the Order of *Aaron* to that of *Melchiſedec*, which was to laſt for ever; and that the *Prieſthood* being *changed*, *there is made of neceſſity a change alſo of the Law*: that their *Meats* and *Drinks* and divers *waſhings*, in which they were ſo *circumſtantial*, were no better than *carnal Ordinances*; and in a Word that all their *pompous rites*, and *coſtly ſacrifices*, in which they *truſted*, were to *ceaſe* for ever, being rendered *uſeleſs*, and *inſignificant*, by the Sacrifice of the Death of Chriſt, the *Conſummation*, and *Perfection* of all things.

Gen. xviii. 10. 11. Gal. v. 2. ib vi. 15. 2 Cor. xi. 24, 25.

So that they made their addreſſes to their Countreymen in a *Method* quite *new*, and peculiar to themſelves, (*i. e.*) by *thwarting* them, and *depreciating* that which they *valued* moſt; and endeavoured to *aſſimilate* the *Goſpel* to the *Law*, by *thruſting* out the *One*, to make *room* for the *Other*. This was that great regard, which they paid to the *Jews*, and to *Moſes*'s *Law*; nor were they at all *behind* hand in *returning* their *Compliment*, as the Apoſtle frequently, and publickly acknowledged, once particularly in his Defence before King *Agrippa*, in which giving an Account of his ſudden and miraculous converſion from a *Perſecutor* to a *Preacher*, *for theſe cauſes*, ſays he, *the Jews caught me in the Temple, and went about to kill me*; but more particularly in the 2d Epiſtle to the *Corinthians*, *of the Jews five times received I forty ſtripes ſave one, thrice was I beaten with rods, once was I ſtoned.*

To repreſent the Apoſtles therefore as uſing all the ways they could to bring the *Jews* over to Chriſtianity; nor ſticking at *aſſimilating* the *Goſpel* to the *Law*, that ſo they might render it more *acceptable* to them; when it is *notorious* to the whole World, that they ſuffered all manner of *Perſecution* and *Affliction* at their Hands, for no *other* reaſon, but becauſe they would make *no* ſuch

ſuch compliances; is ſuch a *villanous* piece of *forgery* and *falſe Accuſation*, as ever *injured innocence* lay under. And one might wonder, what *evil Spirit* could poſſeſs him to ſo uncommon a Degree, as put him upon aſſerting ſuch *flagrant untruths*, as need only be *ſeen*, or *heard*, to be *diſprov'd* and *confuted*.

But let us deſcend now from *generals* to *particulars*; and from the *Charge* proceed to its *ſupport*. As the Apoſtles in conformity to the uſage of thoſe Eaſtern Countreys (whoſe *uſages*, you muſt know by the bye, they held in the utmoſt contempt and deteſtation) ſometimes delivered themſelves in high and *lofty figures* of Speech: ſo they ſometimes borrowed thoſe figures from the *figurative Actions*, which were appointed under the Diſpenſation of *Moſes*.

What a confus'd pack of Stuff have we here? *high*, and *lofty* figures, and *figures* upon *figures*, all which, when *added* up together, *amount* to no more than a ſingle *Cypher*. But in order to make up ſomething out of nothing, he falls foul of the *Feaſt* of *Expiation*, and the *rites* and *uſages* appointed by God to be obſerved on that *ſolemn Day* by the *Prieſt*, both with regard to himſelf, and the people. And here he behaves with the ſame diſingenuity, that he doth almoſt *every* where elſe, (*i*, *e*.) he

omits one *half* of the Account, and *Burleſques* the other *half*, leaſt his readers ſhould have a better *underſtanding*, or a better *opinion* of this *holy* Inſtitution, than he hath himſelf.

Amongſt other Ceremonies appointed by GOD to be obſerved in the celebration of this FEAST were theſe, viz, *that the High-prieſt ſhould take of the Congregation of Iſrael two Kids of the Goat for a Sin-offering, and preſent them to the Lord at the door of the Tabernacle of the Congregation, and ſhould caſt Lots upon the two Goats, one Lot for the Lord, and the other for the Scape-Goat*, &c.

Here then *Moſes* gives us an Account of *two* Goats, and the *different* fates, to which they were *predeſtined*, viz, that one of them was to be offered for a *Sin-offering*, the *other* to be preſented *alive* before the Lord, to make *an attonement with him, and let him go for a Scape-Goat into the Wilderneſs*. From the 10th to the 20 v. of this Chapter, we have an Account of the High-prieſts entring *twice* within the Veil, or HOLY OF HOLIES, *firſt* for himſelf, and *next* for the People, a *ſolemnity* the moſt *ſacred*, and *awful*, that can be conceived *And when he hath made an End of reconciling the Holy place*, (i. e.) with the blood of the Goat of the Sin-offering, *he ſhall bring the live Goat*.

LEV. xvi. 5. 7. 10.

One

One might think now that from an Account, ſo *ſhort* and *plain* as this, he would not venture to make the leaſt *deviation*. But yet ſuch is the *prevalence* of *Cuſtom*, that he cannot forbear his *old* Tricks of *maiming* and *mutilating*; and therefore out of theſe *two* Goats he takes notice but of *One*, and paſſes by the *other* unheeded; as tho' it never had been mentioned, or was *unworthy* his Obſervation. Thus he goes in a ſteady *oppoſition* to Scripture, and accordingly will have a *Scape*-Goat of his *own*, viz, that, which God had appointed for the Sin-offering; but to make amends, *that* appointed for the *Scape-Goat* ſhall not *eſcape* him; but ſhall be brought forth, like *Samſon* by the *Philiſtines*, to make him ſport; tho' the *Cataſtrophe* of the *Play* be as *tragical* as theirs, and the Scene *cloſes* with his own *Downfal* and *Deſtruction*.

And now for the paſſage it ſelf, as we read it in *Leviticus* xvi. 21, 22. *And Aaron ſhall lay both his Hands upon the Head of the live Goat, and confeſs over him all the iniquities of the Children of Iſrael, and all their tranſgreſſions in all their Sins, putting them upon the Head of the Goat, and ſhall ſend him away by the hand of a fit man into the wilderneſs: and the Goat ſhall bear upon him all their iniquities into a land not inhabited, and he ſhall let go the Goat in the Wilderneſs.*

These, he tells us, were *figurative Actions*; because, if we understand them *literally*, they are very *absurd*, seeing the *Sins* of the People were not capable of being *collected together*, and then *carried off* in this manner. Thus he confounds the *Types* of the Law with their *Antitypes* under the Gospel, corresponding with them, and sinks the distinction betwixt the *representative*, and the thing *represented* by it. These Actions were not properly speaking *figurative*; but *prefigurative*, if he please.

For, if you have respect to them alone, they must be allow'd to be as *plain* and *simple*, as any that occur in common Life. They are represented *nakedly*, as they were done, without one *high* or *lofty figure* of Speech to embellish them. But say, to oblige him, that these were *figurative Actions*; wherein lies the *figure*; and what was it, that was *figured* by them? Our Authour would do well to inform us; but that would *blow* up his whole Design. But what is it, that he understands, or would have us to understand by a *figurative Action*, supposing such a thing to be? If he means by it some *visible external Action*, which carries with it some *hidden*, *invisible* meaning, we agree with him; and allow the Actions under consideration to be *such* in the highest Degree.

For

For it would *derogate* from the *Divine Wiſdom* to ſuppoſe, that God ſhould appoint ſuch a number of Actions to be performed *annually*, and for *ever*, until the *change* of the *Prieſthood*, without any *meaning*, and to *no end*. Theſe actions therefore, tho' of themſelves ſo *plain* and *ſimple*, concealed under them the greateſt *Myſtery* in the *Jewiſh* Religion, *that Myſtery that was hid from Ages*, till the Sacrifice of Chriſt; and would have continued *ſuch*, till the *preſent* time, had not the Apoſtle *unfolded*, and *explain'd* it. For our clearer and fuller conception of which it may not be improper for us to look *back* as far as to the *firſt* Inſtitution of this Feaſt of Expiation; that ſo, upon comparing *Moſes* with St. *Paul*, we may form a *competent* judgment of this matter.

As God had given to *Moſes* on mount *Sinai* inſtructions about making him a *Tabernacle*, and an *Ark*, and a *Mercy-Seat*, with the *Cherubims*, and a *pattern* at the ſame time, by which he ſhould model every thing thereto appertaining, with this injunction, *ſee that thou make all things according to the pattern ſhewed thee in the Mount:* So was he pleas'd to appoint the *manner*, in which every thing ſhould be diſpoſed, and to *order* the *whole* Service, with all the *various* Ceremonies, that were to *attend* it.

The

The first Covenant, says the Apostle, *had Ordinances of divine Service and also a Sanctuary. For there was a Tabernacle made, the first wherein was the Candlestick, and the Table and the Shew-bread, which is called the* * *Sanctuary or the Holy Place, and after the second Vail the Tabernacle, which is called the* † *holiest of all*, or HOLY OF HOLIES: *which had the Golden Censer, and the Ark of of the Covenant over laid round about with Gold, wherein was the golden pot, that had the Manna, and Aarons rod that budded, and the Tables of the Covenant, and over it the Cherubims of Glory shadowing the mercy Seat*, &c. *Now when these things were thus ordained, the Priests went always into the first Tabernacle accomplishing the Service of God: but into the second went the High priest alone once every Year, not without blood, which he offered for himself, and for the errors of the People.*

Here then I beg my Readers to observe, that *all* these things were *made*, and *done* in *imitation* of that *pattern*, which the Lord himself had shewed unto *Moses*; and that the *worldly Sanctuary*, and *Tabernacle* with all their appurtenances above-mentioned, *served only unto the example and shadow of*

* ἁγία † ἅγια ἁγίων.

Exodus xxv. 40. Heb. viii. 5. Vid. Exodus xxv. 26. Leviticus 16 which compare with Hebrews ix.

heavenly

heavenly Things, i. e. of that *Sanctuary*, and that *true Tabernacle, which the Lord pitched and not Man.*

So that there was a *celeſtial Sanctuary*, and *a Sanctuary terreſtrial*, but the *glory of the celeſtial is one, and the glory of the terreſtrial is another.* That *below* was only a *faint* tranſcript of that *bright* Original *above*; where the great concerns of Mans redemption were *acted* over by *Anticipation*; and the *Cherubims* of *Glory* and the *Mercy Seat* in the *Courts* of the *Lords Houſe* in the midſt of *Jeruſalem*, were infinitely *ſhort*, of their *Archetypes*, in the Courts of Heaven, where *God reigneth in perfect Beauty.* But yet a *Tranſcript* it was, ſuch as mortal Eyes could bear; and the *High-prieſt*, of the tribe of *Levi*, the Miniſter thereof, was no more than a *Type* of that greater *High-prieſt*, who was in time to ſpring out of the Tribe of *Judah.* And this, if we draw the parallel between them, according to the Light, which the Apoſtle hath given us, will appear to us clear beyond contradiction.

The High-prieſt entering into the *holieſt within the Veil*, pre-figured Chriſts entring into *holy places not made with hands, which are the FIGURES of the true, but into Heaven it ſelf.* His entring but once a Year, and that alone, fore-ſhewed his entring by himſelf but once in the end of the World.

His

His entring with the blood of *Goats*, and *Calves* pre-ſignified Chriſts entring with his *own* blood. His taking to him *two* Goats, *one* of which he offered for a Sin-offering, the *other* of which he let go for a *Scape* Goat repreſented the *Union* of the *two* Natures GOD and MAN, in *one* CHRIST, by the *former* of which was ſhadowed out his *humanity*, in which he *ſuffered*; by the *latter* his *Divinity* in which it was *impoſſible* for him to *ſuffer*.

Here then we have a *Solution* of the *Ænigma*; the *figure* is *ſtript* of its *myſtick Dreſs*; and the *Truth unveil'd* of the *Type*, ſtands confeſs'd in all its *naked Simplicity*. As *Chriſt*, in order to his becoming the *Mediator between God and Man*, was under a *neceſſity* of taking upon him *both* Natures: So was the High-prieſt under an *equal neceſſity* of taking, on that Occaſion, two Kids of the Goat, or the *Type* had been *deficient* in *one* or *other* of its Branches. So likewiſe had they *both* been *offered*, or had *both eſcaped*, there had wanted an *Agreement* betwixt the *Type*, and the *Truth*. The *one* Nature would have been *doubly* repreſented; the *other* Nature would *not* have been repreſented *at all*.

But now the *divine* Wiſdom, which is *beſt* acquainted with its *own* deſigns; and knows *unerringly*, how to adapt *external reſemblan-*

Luke xvi. 3. Heb. ix. 24.

ces

ces to its own *secret*, and *hidden purposes*, has aptly framed, and *connected* its *signs*, so as best to *correspond* with the things *signified*. There is nothing either *redundant*, or *deficient*; but all is *uniform*, and of a *Piece*; every way worthy that *high* and *holy One*, who sometimes makes *thick darkness* his *Pavilion*; and at other times breaks forth, and *shines majestick* in an *open tide* of Day.

And where lies the Absurdity of all this? and at whose Door must it be laid, if there be any; but at his alone, who aims at making it *such*, by his own *buffoonery*, and *apish* misrepresentation. *E. G.* "These "*figurative* Actions, if understood *literally*, "are very *absurd*, for this notable reason, "because the Sins of the People were not "capable of being *collected* together, and "then carried off in this manner." Very true; who ever said they were? Or what Genius so *groveling*, or *low-conceited*, but his *own*, could entertain a thought, that but looked that way? "For it is not to be sup-"pos'd, as he farther observes, that the "*High-priests*, went over the nation of *Is-*"*rael*, and by a kind of * Suction drew all "the Sins of the People into their own "Breasts, and then breathed them out a-"gain upon the Head of the Goat."

* Here he is willing to give You a Specimen of his Skill in *Pneumaticks*; and to let you see that he is no less a *Philosopher*, than he is a *Divine*.

Thus

Thus *fools make a mock at Sin!* For who, that is not *ignorant* of the Nature of God, and of himſelf, that is not quite *inſenſible* of the diſtance between the Majeſty of Heaven, and a miſerable Sinner, could treat a Subject of ſuch importance with ſo much *levity* and *unconcern*; or turn the affairs of *Eternity* into *Farce* and *Ridicule*?

Had thoſe *figurative Actions*, here ſpoken of, been of AARONS *own* appointment; had the thing been of *human contrivance*, and *invention*, it might juſtly have fallen under the ſevereſt *Cenſure*; nor could it have been *exploded* with too much *invective*. But when we conſider it as an *Inſtitution* of the Almighty's; and that *Man* had no further to do in it, than only to *obey* his Makers directions; nay, and how much it was to his own *peril*, ſhould he not punctally and *minutely* obſerve them; we have nothing left to ſay, but to *acquieſce* in the divine Appointment, and to be thankful for that *Explication*, which he hath given us by his Servant, by the help of which we ſee the *connexion*, and *dependance* of the *one* upon the *other*; and are ſo far let into the *reaſon of Things*. *For every High-prieſt*, ſays the Apoſtle, *taken from among Men, is ordained for Men, in things pertaining unto God, that he may offer both gifts and Sacrifices for Sins, as for the People, ſo alſo for himſelf.*

Now

Now all theſe may be ſaid to be things *pertaining unto God* moſt emphatically, as being *proper* to him *alone*. For firſt of all *Sin* is the *tranſgreſſion of the Law of God*, and to *him only it belongeth to forgive Sins*; the *Gifts* and *Sacrifices* are *his*, to whom they are offered; and the *High-prieſt* is *his by* whom they are offered. Here then the *High-prieſt*, the *Emblem* of our *great Mediator*, is himſelf a *medius tertius* between God and his People, *taken from among Men* on Gods Part, to be *his Repreſentative* to them; and *ordained for Men* on their Part, to be *their Repreſentative* to him. He is to be conſidered therefore, as one *doubly* inveſted with a *publick* Character; and his Actions no longer his *own*, but *theirs*, i. e. either *Gods*, or the *Peoples*, according as he *perſonates* either *him*, or *them*.

Thus with reſpect to the Action before us, the Part which AARON had to perform, was *twofold*. When he laid both his Hands upon the live Goat, and confeſs'd over him *all the iniquities of the Children of Iſrael*, and *all their tranſgreſſions in all their Sins*, 'tis plain, that he ſo far repreſented *them*, whoſe Goat it was, and whoſe Sins he confeſſed over him. So that in him they *all* confeſſed themſelves, being obliged by a Statute for ever to *ſympathize*, and bear a part with him, *to afflict their Souls on that Day, and to do no work*

work at all. And this is agreeable to the divine method of pardoning Sinners upon other occaſions, according to the *Pſalmiſt*, *I ſaid I will confeſs my Sins unto the Lord, and ſo thou forgaveſt the iniquity of my Sins.*

But when it is ſaid, he put their Sins on the Head of the Goat, and that the Goat ſhall bear upon him all their iniquities, there he aſſumes a different Character, and *perſonates* * his Maker, who by this *external* action, would give his people to underſtand, that he had *blotted out* all their *tranſgreſſions*, and their *Sins* and *iniquities* he would *remember no more*, then if they had been *literally* laid upon the Head of the Goat, and by him *carried away*, and *loſt* for ever in the Wilderneſs.

How far the Goat was *affected* with this *Execration* on the impoſition of Hands, we do not undertake to ſay; but this we know, that he was deemed as an *accurſed thing* for ever after, as no longer *fit* for *food* or *offering*, unleſs to *Moloch*, or *Chiun*, the *Abonations* of the *Heathen*; and that he, who let go the Goat for a Scape-Goat, was reckoned by God as defiled thereby; for he was commanded by him to *waſh his cloaths*, and *bath his fleſh in Water*, before he *entred into the Camp.*

* *N. B.* This lets us into the reaſon why he was firſt to offer a BULLOCK, for a SIN OFFERING for himſelf, to make an Attonement for himſelf and his HOUSE.

Theſe

Theſe *Types* and *Emblems* of the *Meſſiah* being thus explain'd, and made level to our Conception, by the Aſſiſtance of our divine Guide, carry nothing of Abſurdity with them. They only ſhew us, what *intimations* the Almighty gave his choſen race of that Method, in which an Attonement would be made for their Sins, in his appointed time, by the Death of his Son, both God and Man, till when theſe *two* Goats ſhould be his *Subſtitutes*; and by the *Death* of the *One*, and *Eſcape* of the other, ſhould effectually take away all the Sins both of Prieſt and People, *ritely conforming* to this Inſtitution; and that, not by their *own Vertue*, or *Efficacy*; but by the *Vertue*, and *Efficacy* of him *alone*, whom they thus *pre-figured* and ſhadowed out at ſo great a diſtance.

From hence then it appears, that there was *no occaſion* for the High-Prieſt to go over the Camp of *Iſrael*, or by *Suction* to collect, or draw all the Sins of the People into his own boſom; had ſuch a thing been practicable. He was in his own *ſingle* perſon the *whole people* of Iſrael taken *collectively*, they being the *Body*, of which he was the *Head*. And it was *enough* for him to *confeſs* their Sins over the Goat, and to *ſend* him away into the Wilderneſs according to the *divine* preſcription; leaving the *reſt* to God to *ſatisfie* himſelf, *how*, or in *what man-*

ner they were carried off by him. For tho' we know nothing of the Nature of God, any farther than he hath been pleas'd to *make* himſelf *known* to us; yet thus much may we venture to affirm *without* preſumption; that HE could as well *lay* the Sins of the People upon the *Head* of the Goat, and ſend them away to be *loſt* in the Wilderneſs, as he could *blot them out*, and *remember them no more*. For *Oblivion*, or *Forgetfulneſs* being a *mental imperfection* cannot *literally* be predicated of the DEITY.

Theſe phraſes then, viz, *ſending them away by the Goat*, *blotting them out*, and *remembring them no more*, are all *figurative* expreſſions alike, whoſe ſignification is the ſame, as when God ſays, *I will be merciful to their unrighteouſneſs*, and *impute not* unto them their *former Sins*; by which declaration he *remits* the *Guilt*, and *abates* the *puniſhment* thereof for ever. This is the *only* ſenſe, in which we can conceive it *poſſible* for Sin to be *carried off*; and therefore the *only* One, in which the Almighty would have it underſtood. For whether *Sin* be taken as a *poſitive Evil*, or only as a *privative* of *Good*, thus much is certain beyond diſpute, that it is *not* endued with the *properties* of Body, nor has it any thing of *form*, or *matter*, in a *phyſical* Senſe, belonging to it, and conſequently that it is incapable of *phyſical motion*,

tion, (i. e.) of being remov'd from one *Subject*, or one *Situation* to another. It is not a *corporal*, but a *ſpiritual* Blemiſh: A *Corruption* of the *will* leaving a *Stain* in the Soul, inhering in it, as an *accident* in its *Subject*.

So that it would be much *eaſier* to draw a man's *Soul* out of his *Body*, than *Sin* out of his *Soul* by *Suction*, or any *other experiment*, which the moſt *wanton* imagination could hit upon. Becauſe Sin would adhere to the Soul *after* its Diſſolution from the Body, the *Cauſe* and *Companion* of endleſs miſery; unleſs *ſevered* from it *before* Death, by means of Gods own appointment; ſince he alone can propoſe thoſe means, (i. e.) by *Him*, who was here *pre-figured* by this *Scape-Goat*, Jeſus, the *Lamb of God*, that *taketh away the Sins of the World*.

For a Man therefore of our Authors *affected ſeriouſneſs* and *Gravity* to forget himſelf ſo far, as to aim at cracking *jokes* ſo much out of Seaſon, and ſhaking off his *native dulneſs*, and *ſtupidity*, to *curvet*, and grow *friſky* all on a ſudden, is to act moſt horribly *out* of Character: not much unlike the *Aſs* in the *Fable*, who beat down and trampled his Maſter under Foot, whilſt he aukwardly *ſpanieliz'd*, and made his *Court* to him. And the ſtripes, which that *heavy Animal* receiv'd, as the *reward* for his *ill-*

judged Complaiſance; were far ſhort of that correction, which is due to his *imitator*, who to ſhew his great regard to God, and Religion, firſt dreſſes up his moſt *ſolemn inſtitutions* in a ludicrous, *antick dreſs*, and then laughs and diverts himſelf to ſee, what an unſeemly, and unmatron-like a figure he has made of them. And yet the *Dotard*, when he is got into this *vein* of mirth, cannot help purſuing it through one *unapt Simile* to another, nor telling us, that as the Sins of the *Iſraelites* could not be drawn out of their Breaſts by *Suction*, "So neither could they be gathered "together, and bound in *Bundles*, and laid "on the Head of the Goat to be carried in-"to the Wilderneſs to be loſt; like as Tradeſ-"men bind their *wares* in bundles and lay "them on Horſes, to be carried away to "Market." * *to be loſt be ſure*, or we have *loſt* our *Simile*, which may be *full* as *bad*.

Theſe he ſays, are abſurd Suppoſitions, and indeed ſo we ſay all; that they are *Puerilities* beneath a *School-boys* PEN, but it will not fol-

* *N. B.* To ſuch a Market as this, (*i. e.*) in a *Wilderneſs* where the *Horſes* might be as well *loſt*, as the *Wares*, we muſt ſuppoſe our Author to have carried *his* formerly; which has ſpoil'd him for a *Tradeſman* ever ſince. And this may in ſome meaſure *Account* for his quitting *Trade* ſo ſoon, for the *lucrative* Employ of Writing; where every *dirty-Scribber*, that will but have a throw at *Revelation*, ſhall be ſure to be *encouraged*, and *extolled* as the *Prodigy* of the *Age*; though ſo great a *Bungler* in the *Buſineſs* he was *bred* to, as to be deſpis'd, and——upon by every *Artiſan* of his *own-profeſſion*.

low

low ever the ſooner, that therefore the Actions here referred to, muſt be conſidered as *figurative* Actions. All, that follows from hence, is, that they muſt be conſidered as *ſuch*, as God deſign'd them to be, (*i. e.*) as *emblematical*, and *relative* to Chriſt's future Sufferings, being juſt as *figurative* as a *prediction*, and its *Accompliſhment*. So that we may conclude this Head with the words of St. *Peter* to the men of *Iſrael*, viz, *thoſe things, which God before had ſhewed by the Mouth of all his prophets*, and of MOSES in particular, *that Chriſt ſhould ſuffer, he hath ſo fulfilled.*

And now he makes a *feint* of quitting his *holes*, and *lurking* places, and pretends at leaſt to give battle in *open* field. "Beſides, "ſays he, as the expreſſions referred to are "moſtly contained in the Writings of St. "*Paul:* ſo were I to *risk* the whole upon "his Authority, ſuppoſing him to be the "Author of the Epiſtle to the *Hebrews*, I "ſhould even then gain my Point."

And will he really make ſo modeſt a Conceſſion as this, and ſubmit his *own* Authority to the Authority of St. *Paul?* Will he riſk the whole controverſie upon his ſingle Teſtimony, and leave his Cauſe to the Deciſion of ſo partial a Judge? Be it ſo then, ſince it is his own Propoſal; let him but abide

Acts iii. 18.

by that, and he is welcome to gain his Point.

" Thus *Heb.* 10, 4. *For it is not poſſible,* " *that the blood of Bulls, and Goats ſhould* " *take away Sin.* Now the proper queſtion " is, wherein lies the *impoſſibility* of the " Blood of Bulls, and Goats taking away " Sin? or how comes it to be impoſſible " that the blood of thoſe creatures ſhould " do it. And the anſwer is manifeſt, *viz,* " that it is *impoſſibility* in Nature for the " Blood, that is, the ſhedding the blood of " Bulls and Goats to *render* a Sinner *leſs a* " Sinner, or *leſs* the Object of Gods diſplea- " ſure, than he was before; and conſe- " quently, it is *impoſſible* that the blood of " Bulls and Goats ſhould take away Sin."

This he calls risking the whole upon St. *Pauls* Authority; tho' in truth it is nothing *leſs.* For he quotes no more than one ſingle verſe of his, and then leaving the Apoſtle to himſelf, proceeds in his uſual method of *quibling* inſtead of *reaſoning*, by which he endeavours to render that *obſcure*, which was as clear as light before. Any one who deſigns to deal *candidly* and *fairly* either by the Apoſtle, or the queſtion in diſpute, muſt ſurely let him *ſpeak* for himſelf; muſt look into the *Scope*, and *deſign* of his *Writing*, and all along compare *antecedents* with *conſequents.*

And whoever ſhall do this with an *honeſt* impartiality, and a *ſincere* regard to *truth*, cannot

cannot but perceive, that the drift of the Apostle from the very beginning of this Epistle, is to shew the *insufficiency* of the whole *Jewish* Dispensation; and how all its many *defects*, and *imperfections* were abundantly *supply'd*, and made up by the *Christian*.

The Law, says he, *having a shadow of good things to come, and not the very image of the things, could never with those Sacrifices, which they offered Year by Year continually, make the Comers thereunto perfect; for then would they not have ceased to be offered? because that the worshippers being once purged should have had no more Conscience of Sins. But in those Sacrifices there is a remembrance again made of Sins every Year. For it is not possible that the blood of Bulls and Goats should take away Sin.* Here then let us attend, to what the Apostle subjoins to this, in the Course of his own Argumentation; nor suffer our selves to be led aside by any thing *foisted* in, in its *stead*, on purpose to *take off* our Attention, and wickedly *divert* us from the truth. *Wherefore*, as the Apostle goes on, *when HE*, (i. e.) * the first begotten, *cometh into the World, he saith, Sacrifices and offerings thou wouldst not, but a body hast thou prepared me*, (i. e.) an human body, made of the Substance of his Mother, in which he might offer him

* Compare with Chap. i. 6.

ſuch ſacrifice as he *would*; which till after his *incarnation* he had *not* to offer. This evidently appears from the context, viz, *in burnt-offerings, and Sacrifices for Sins thou haſt had no pleaſure*, for the reaſon abovementioned, *becauſe they could never make the Comers thereunto perfect. Then ſaid I, lo, I come.* The queſtion is, what to do? and the anſwer is plain, *to do thy Will O God.* "I, thy beloved Son, in whom thou art "well-pleaſed, will offer thee ſuch a Sacri- "fice, as thou ſhalt have pleaſure in, a Sa- "crifice that ſhall make the Comers there- "unto perfect." *He taketh away the firſt*, (i. e.) the Sacrifices under the Law, that he may eſtabliſh the ſecond, (*i. e.*) the Sacrifice of himſelf, by *which we are ſanctifyed, thro' the offering of the Body of Jeſus Chriſt once for all. And every High prieſt, ſtandeth daily miniſtring, and offering often times the ſame Sacrifices which can never take away Sins: but this Man, after he had offered one Sacrifice for Sins, for ever ſat down on the right hand of God; for by one offering he hath perfected for ever them, that are ſanctified.*

The Deſign therefore of the Apoſtles informing his Countreymen the *Hebrews*, in this place, that *it is not poſſible, that the blood of Bulls and Goats ſhould take away Sins*, is to ſhew them, that the *Moſaick diſpenſati-*

ib. 10. 9. 10. 11. 12. 13.

on was now at an *End*, that the *Law* and the *Prophets* had *had* their *time*, even *untill* JOHN; *ſince that, the Kingdom of God*, i. e. the MESSIAH, was *preached:* That the Sacrifices of the Law being no more than *types* and *ſhadows* had loſt all their *Vertue*, and *Efficacy*, by the coming of Chriſt the *Subſtance.*

So that what the Apoſtle urges here with reference to the *legal* ſacrifices, was not to ſhew that they *never* were in force, or that it was *never poſſible for the blood of Bulls, and Goats to take away Sin.* For then had there been *no expiation* of ſin from *Aaron* down to *Zacharias*, and conſequently all Gods inſtitutions to that purpoſe had been *incompetent* to their End. What he ſays of them therefore, is not to be underſtood *in ſenſu conjuncto*; but only *in ſenſu diviſo*; becauſe the blood of Bulls and Goats did take away Sin all along under the daily miniſtration, only with this diſtinction, that they did it not *immediately and of themſelves:* their *Vertue* was not *inhærent, but relative*, i. e. they were *effectual* with God for the ſake of that *future* Sacrifice, to which they were the *Subſtitutes*, and *Repreſentatives*; which Sacrifice being once made, all the reſt vaniſhed and diſappear'd as *uſeleſs*; becauſe *when that, which is perfect is come, then that, which is in Part, ſhall be done away.*

And

And indeed the bare circumſtance of the time of Chriſt's Crucifixion, whoſe Sufferings *began* at the third Hour, i. e. at nine o' the Clock, which was the time of their *daily morning Sacrifice*, and *ended* at the ninth Hour, i. e. at three in the Afternoon, which was the time of their *Ordinary evening Sacrifice*, intimated no leſs than this, that as all legal Sacrifices took their *riſe* from, ſo they terminated with him, and were to *ceaſe* for *ever* after, to *all* intents and purpoſes, as tho' they *never had been* at all. Which important truth it pleas'd the Almighty to confirm by a kind of Miracle, immediately upon JESUS his giving up the Ghoſt, when *the Veil of the Temple*, which ſeparated the *Sanctuary* from the *Holieſt of all*, as it were ſpontaneouſly *rent in twain, from the Top to the Bottom*. By which God would give his people to underſtand, that the whole *Jewiſh OEconomy* was at an *End*; that there was no longer any *diſtinction* to be obſerved between the HOLY, and the HOLY OF HOLIES; that the High-prieſt was *never after* to enter in thither with the blood of Bulls and of Goats, according to his *wonted Solemnity*; becauſe Chriſt himſelf our *great High-prieſt*, whom he *ſhadowed* out, was *now entred once for all by his own blood, into the holy places not made with Hands, which are the*

1 Cor. xiii. 10.

figures

figures of the True; but into heaven it ſelf, now to appear in the preſence of God; where he ever liveth to make interceſſion for us.

For what is meant in this place by the terms *taking*, or *not taking away Sin*; but Gods *accepting* or *not accepting* ſuch a Sacrifice, as an *attonement* for it? Now we may depend upon it with an undoubting Confidence, that God always *accepts* the *means* of his *own* appointment; *his word ſhall not return unto him void; but it ſhall accompliſh that, which he pleaſe, and proſper in the thing whereto he ſends it.*

And thus the Apoſtle, our Moderator, ſums up the Evidence between us, *Chriſt was once offered, that he might bear the Sins of many, to whom he gave boldneſs to enter into the Holieſt by his Blood,——by a new and living way, which he hath conſecrated for us, thro' the Veil, that is to ſay his fleſh. Neither by the blood of Goats and Calves, but by his own Blood he entred in once into the Holy place, having obtained eternal redemption for us.*

Being ſenſible therefore, amongſt other Things, that the *Cauſe* is gone againſt him, he puts the *beſt* face he can upon a *bad* matter, and palliating his diſgrace, with a *fiction* and a *falſhood*, marches off, as it were *elate* with his *ſham* Succeſs.

Iſaiah lv. 11. Heb. ix. 28. ib. x. 19, 20.

" Poſſibly,

" Poſſibly, *ſays he*, I may be here aſked, " what St. *Paul* means by paying ſo great " a Compliment to the Sacrifice of Chriſts " Death.".

Where, when, what Compliment, I beſeech you? Has any Body ſeen, or heard any thing of it from Mr. CHUBB? No: but no matter for that. It was a great *Compliment*, that he paid to it, it ſeems, by giving it ſo great a *preference* to the Sacrifices, which were appointed by the Law; and the queſtion recurs, " what could the Apoſtle in- " tend by it; if it did not literally take away " Sin; or if St. *Paul* did not underſtand that " to be the Caſe"? Here then he admits, what before he had deny'd admittance, i. e. that the Doctrines in diſpute, are contained in the Writings of the Apoſtles, and moſtly in the Writings of St. *Paul*, of Apoſtles the very *Chief*. Thus either thro' a *defect* of memory, which with *ſome People* had need be *very good*; or thro' its own *native ſtrength*, and *elaſtick force*, the Truth will break out at one time or another, to the *overthrow*, and *confuſion* of them, that oppos'd it.

And did St. *Paul* really give ſo great a *preference* to the Sacrifice of Chriſt's Death, beyond all the *legal* Sacrifices, as to aſſert that the former *did* take away Sin, which the other could *not* take away?

Why

Why had not Mr CHUBB the honeſt ingenuity to produce ſome of thoſe paſſages of his, in which he owns at laſt thoſe Doctrines to be contained? But theſe he *induſtriouſly*, and *maliciouſly* paſſes by, leaſt his *ſelf-conviction* ſhould appear too *glaring*, and the ſentence of *guiltineſs* ſhould paſs againſt him out of his *own mouth*. As if others were to give up their ſenſes upon demand, out of tenderneſs and indulgence to his manifold Errors; were to ſhut their Eyes, and *implicitly* follow a *blind guide*, becauſe he has *obtruded* himſelf as a *Leader*, upon them. Well, but after all, how does he get off? Why, he tells you, "this was a great com-" pliment of St. *Pauls*; and that whatever " the Apoſtle intended thereby, it is evident, " he could not intend to repreſent the blood " of Chriſt, as taking away Sin in a literal " Senſe." Did ever *effrontery* come up to this? Firſt he *appeals* to St. *Paul* for his *Evidence*; and when he gives it *againſt* him, tells you, he did not *intend*, what he ſaid. This indeed comes up pretty well to the Character of a *Man* of *Compliment*, i. e. one uſed *complete mentiri*, to tell a lie with a *bonne grace*; and doubtleſs he would *return* the compliment to Mr. CHUBB, ſhould it *ever* be his *fortune* to come, where he is. But was St. *Paul* a Man ſo very complaiſant, as he is *here* repreſented to be? Yes witneſs

that

that polite ſpeech, with which he addreſſed *Elymas*, when he withſtood him, ſeeking to turn away the Deputy from the Faith. *O full of all Subtlety, and all Miſchief, thou Child of the Devil, thou Enemy of all righteouſneſs, wilt thou not leave to pervert the right way of the Lord.*

But ſay notwithſtanding, that it was a great *compliment*, which St. *Paul* here paid to the Sacrifice of Chriſt's death, i. e. that he extolled it above *meaſure*, and beyond *truth*; was his giving it ſo great a *preference* to all the ſacrifices of the Law *conſiſtent* with that complaiſance, with which, we were told, he ſtudied to treat his countrymen the *Jews?* Was this *one* of the Ways, which the Apoſtle made uſe of, to bring that *ſtiff-necked* people over to Chriſtianity? or was it a *likely* way to ſucceed, if he had? This would be to *run croſs* to nature with a witneſs, i. e. to produce *Effects* quite *contrary* to their *Cauſes*; to conquer peoples *prejudices*, by kindling their *reſentment*, and to *conciliate* their Affections, by *blowing* their paſſions into a *blaze*.

But ſuppoſing this *difficulty* to be *happily* got over; how are we to *reconcile* his complaiſance to each party, ſo *oppoſite*, and repugnant to each other, without diſobliging *both* at the ſame time? Seeing that it was *impoſſible*

Acts xiii. 10.

to

to make any *Servile compliances* with the *Jews*, without betraying his trust as an Apostle on the *one* hand; and as much *impossible* to discharge that trust with *fidelity* without *exasperating* his Countreymen the *Jews* on the *other*.

These difficulties, which to any one else would be *insuperable*, we must leave to our *OEdipus* alone to get over, who has a *Knack* to himself peculiar that way; who has found out a method to reconcile contradictions; and can steer *North* and by *South*, without altering his Course.

But why after all must this be a great *compliment* paid to the sacrifice of Christ's Death? Why must the Apostle in a point of *such* importance, in which the *Salvation* of Mankind was so *deeply* concerned, be charged with speaking *contrary* to his own intentions? "Because, it seems, it was an "impossibility in Nature by his *own acknow-* "*ledgement*, as in the case of Bulls and Goats." Ah! poor *Paul!* Did ever Apostle fall into such hands before? Was it not enough for him to accuse thee with *temporizing*, with acting *two* parts, so *inconsistent* with each other, and *contradicting* thy *self* to keep *him* in countenance? but he must over and above load thee with *depreciating* that Sacrifice, with thou hadst, by his Account, so *extravagantly* extolled before. He might

might as well impeach a Man of *high-Treaſon* for juſtifying the *Act* of *Settlement*; and arraign him for *Rebellion*, for taking arms in the King's *defence*. For the Apoſtle in the paſſage here referr'd to, argues juſt the *reverſe*, to what he is here charged with, as has been amply *demonſtrated* already, viz, from the impoſſibility in the nature of thoſe *ignoble* Animals to take away Sin by the Effuſion of their blood, to the *neceſſity* of ſhedding the blood of Chriſt to that *end*; or that they *never could be taken away at all.*

Without ſhedding of blood, ſays he, *is no remiſſion. It was therefore neceſſary that the patterns of things in the Heavens*, i. e. ſuch as the *Tabernacle* made with hands was, of that greater, and more perfect Tabernacle *above*, *ſhould be purified with theſe*, i. e. with *beſtial* ſacrifices; *but the heavenly things* themſelves with better ſacrifices than theſe, i. e. with the blood of Chriſt. *For Chriſt having put away Sin by the ſacrifice of himſelf, is not entred into the holy places made with hands, which are the figures of the True; but into Heaven it ſelf, now to appear in the preſence of God for us.*

This is the *acknowledgement*, which the Apoſtle makes, that it was an impoſſibility in Nature, that the blood of Chriſt ſhould take away Sin, as in the caſe of the blood

pag 150. Heb. ix. 22. 23, 24, 26.

of

of Bulls and Goats; that is, he is ſo *far* from making any *ſuch* acknowledgement, that he *aſſerts* in terms the moſt *poſitive*, and *peremptory*, that That, and that ALONE *could take away Sin.*

But ſtill ſome *fallacy* lies behind, couch'd under the term *literal* (*i. e.*) according to ſome of his former abſurd Suppoſitions, it is not poſſible for Chriſt to turn *Scavenger*, and by his blood, as it were by a *ſtream*, to waſh away the *filth* from every bodies door. To which we reply, that the blood of Chriſt *taketh away Sin*, in the *only* ſenſe, in which it is capable of being taken away, *i. e.*. not in a *literal*, nor *figurative*, but in a *ſpiritual* ſenſe; if we would learn to talk like *diſciples* of Chriſt. *It is the Spirit*, ſays he, *that quickneth*; *the fleſh profiteth nothing*. Agreeably to which the Apoſtle telleth us, *our ſufficiency is of God, who alſo hath made us able miniſters of the New Teſtament, not of the Letter, but of the ſpirit; for the letter killeth, but the ſpirit giveth life.* In this ſenſe then is the Apoſtle to be underſtood, when he ſays the blood of Chriſt taketh away Sin, viz, a *ſpiritual* one, as if he had ſaid, that Chriſt by his precious blood ſhedding hath made *full ſatisfaction* to God for the ſins of Mankind, and by that obtained their pardon and peace with him. And *every Sinner*, who is admitted to be a partaker of theſe

Benefits, is thereby rendered *leſs a ſinner, or leſs the Object of Gods diſpleaſure* than he was before.

For no one can be *leſs* the *object* of Gods *diſpleaſure*, than he *whoſe unrighteouſneſs is forgiven, and whoſe ſin is covered:* no one can be *leſs a ſinner* than HE, *unto whom the Lord imputeth no ſin.* And this is the only way in which it is *poſſible* even for *God* himſelf to make a Sinner *leſs a ſinner*, than he was before.

The *weakneſs* of mans pretences to it, on account of his *repentance* and *reformation* of his evil ways, hath been already ſeen exemplified in the caſe of DAVID with URIAH; which will likewiſe ſerve to ſupport the *preſent* Poſition. For after that DAVID's *ſcheme* had ſo far ſucceeded to his wiſh, as to *debauch the Wife*, and to *ſlay* the *Husband*; it was not within the reach of *Omnipotence*, to make him *no* Adulterer, or *no* Murderer.

But though it could not *unmake* him, what he *was*; yet it might *make* him what he *was not*; i. e. though it could not make him *guiltleſs*, *ipſo facto*, it might make him *ſo* in *effect* by a *remiſſion* of his *guilt*, in view of that ſacrifice, which this great High-prieſt ſhould offer for his Brethern, by which ample *reparation* would be made to *injured* man, and ample *attonement* to an *offended* God.

John vi. 36. 2 Cor. iii. 5 6. Pſalm xxxii. 1. 2.

And

And yet our Authors *ignorance* in things of a *ſpiritual* and *heavenly* Nature, together with his *inflexible reſolution* to continue in it, appears more evidently from the following amplification, which is deſign'd to *ſtrengthen*, and *elucidate* the former Argument.

" Beſides, ſays he, the Apoſtle not only " aſcribes to the blood of Chriſt the taking " away ſin, but alſo the reforming the ſin- " ner, or the purging the conſcience from " dead works, to ſerve the living God. Thus " *Heb.* 9. 14. *How much more ſhall the* " *blood of Chriſt, who through the eternal* " *ſpirit offered himſelf without ſpot to* GOD, " *purge your Conſciences from dead Works,* " *to ſerve the living God.*

Here, you ſee, he is at his old *Dog-tricks* again, i. e. *mutilating* the Scriptures to ſerve his own *dark* purpoſes, and bringing in a *comparitive* without a *compariſon.* E. G.

How much more ſhall the blood of Chriſt &c. How much more than what, for Gods ſake? Let us ſee, what it refers to, that we may know the *force* of the Apoſtles argument, and make his *fraud* the more *notorious* for endeavouring to *conceal* it. Having told us in a Verſe or two preceding this, that *Chriſt by his own blood entred once into the holy Place, having obtained eternal Redemption for us,* he aſſigns this, which follows, as a reaſon. *For if the blood of Bulls and*

Goats, and the aſhes of an Heifer, ſprinkling the unclean, ſanctifyeth to the purifying of the fleſh. How much more ſhall the blood of Chriſt, who through the eternal ſpirit, offered himſelf without ſpot to God, purge your Conſcience from dead works to ſerve the living God?

Here then the Apoſtle manifeſtly alludes to thoſe *typical* actions perform'd under the Law, which we have been ſpeaking of already; by the performance of which he *ſuppoſes*, that the unclean were ſanctified to the purifying of the Fleſh; from whence he draws his Argument *a fortiori*, *How much more ſhall the blood of Chriſt purge your Conſciences from dead Works?* i. e. If the ſacrifice of *ſuch* Animals, as are *vile* and *unclean* themſelves, did *purifie* the *fleſh*; ſo much the more would the blood of Chriſt, who offered himſelf *without ſpot* to God *purifie* the *ſpirit*.

The Argument then, which the Apoſtle makes uſe of in this place, is, if you obſerve, an *hypothetick Enthymem*, i. e. *conditional* and *imperfect* as to its *form*: and the *juſtneſs* or *rectitude of it*, as to its *matter*, depends upon the Truth of the *Antecedent*, and the *connection*, or *agreement* between *it*, and its *Conſequent*.

Drawn out at length, and ſtripped of its *Interrogation*, which the Apoſtle uſes here by way of *Emphaſis*, it would appear thus, *viz.*

If

If the blood of Bulls and Goats, and the aſhes of an Heifer, ſprinkling the Unclean, ſanctifyeth to the purifying of the Fleſh; much more ſhall the blood of Chriſt purge the Conſcience from dead Works;

But the blood of Bulls and Goats, and the Aſhes of an Heifer, ſprinkling the Unclean, do ſanctifie to the purifying of the Fleſh;

Ergo, Much more ſhall the blood of Chriſt purge the Conſcience from dead Works.

But theſe the Apoſtle for brevity's ſake omits; and drops both his intended *Aſſumption*, and *Inference*, becauſe the truth of the former was too notorious to every *Hebrew* to need confirmation, viz, *that the blood of Bulls and Goats and the Aſhes of an Heifer, ſprinkling the unclean*, did *literally*, and to all intents and purpoſes *ſanctifie to the purifying of the fleſh*, as in the great day of attonement, and the like: And the *affinity* between the *Antecedent* and *Conſequent* is ſo near, that any indifferent Perſon, with half an Eye, muſt diſtinguiſh the *relation*.

So that the Apoſtles aſſertion, that *Chriſt by his own blood hath obtained eternal redemption for us*, ſtands abundantly confirmed; be-

Compare Leviticus 14. Touching the cleanſing of LEPERS, with Chap. xvi. *ver.* 15, 16, and 19.

cauſe the *blood of Bulls, &c.* ſprinkling the unclean did *actually* ſanctifie to the purifying of the Fleſh all along, during the *Moſaick Diſpenſation:* and if ſo, then did it *take away Sin*, i. e. make *a Sinner*, *leſs a Sinner*, or *leſs the Object of Gods diſpleaſure*, than he was before, by making a full and ſufficient *attonement* for the *Guilt*, and in conſequence of it obtaining a *remiſſion* of the *puniſhment*.

And now having thoroughly ſifted the Apoſtles meaning, and ſeen how much he is *abus'd*, and *miſrepreſented* by *his* and our *Antagoniſt*; it may be time to examine his *fine-reaſoning* upon it, in Order to ſupport the other ſide of the Queſtion.

" Here we ſee, ſays he, the Apoſtle con-
" ſiders the blood of Chriſt, as reforming
" the minds, and lives of Men, by purging
" their Conſciences from dead Works to
" ſerve the living God; whereas this is im-
" poſſible, when taken in a *literal* ſenſe;
" and therefore St. *Paul* muſt be underſtood
" in a *moral*, and *figurative* Senſe."

This is ſuch a *confuſed*, and *indiſtinct* way of *expreſſion*, as argues our Author to be as little accquainted with the works of *Nature*, as he is with the operations of *grace*. As tho' to *purge* the conſcience from dead works, and to ſerve the living God, was one and the *ſame* thing, whereas they are two, as *differ-*

ent

ent from each other, as the Acts of *giving* and *taking away*.

That the Conſcience of Man is not a ſubject *capable* of being purged, nor the blood of Chriſt of being apply'd to that purpoſe in a * *literal* ſenſe, is a point ſo far out of Diſpute, that ſcarce any one wou'd have mov'd it, but our *experimental* Philoſopher, who had before told us, that it was *not poſſible* by *Suction* to draw all a Mans Sins out of his Breaſt.

Be it agreed then, that the Apoſtle is to be underſtood here in a *figurative* ſenſe: what *figure*, or *figures* are they, which he makes uſe of; and what *Images* do they preſent the mind with, after they are ſtript of their *borrowed dreſs?* And firſt for the term *purged*, whoſe alluſion is too plain to need any great explication. It is a *Metaphor* taken from *Phyſick*, which purges, or cleanſes the Body of noxious, or *peccant humours*; ſo that it implys a foul Conſcience, or as the Apoſtle terms it, *a Mind*, and *Conſcience* that is *defiled*.

Next for the term *dead Works*, which is a *Metonimy* of the *Effect*, i. e. ſuch Works as are *mortal*, or *deadly* to the *Subject*, in

* It is *hard* to ſpeak of *ſpirituals without* ſome *figure* taken from the *Body*. We are forced to argue from *viſibles* to *inviſibles*, from *corporeals* to *incorporeals*, &c. Thus we read of *a wounded Spirit*. Prov. 18. 14. Of a *Conſcience ſeared with a hot Iron*. 1 Tim. 4. 2.

which they are; and as deſtructive of the *Soul* as the moſt acute diſtempers are of the *Body*.

From this ſhort explication then it appears, that the *Conſcience*, or *Spiritual* part of Man is oppos'd to the *bodily* part; that *dead works* are oppos'd to noxious, or *peccant humours*; that the *blood* of Chriſt is oppos'd to *Phyſick*, or *Medicine*; which being *ſpiritually* apply'd, *cleanſes the Conſcience from dead works*, as the other *purges the Body of theſe peccant humours*; the happy *Conſequence* of which is this, that the Soul is *reſtored* to a *Capacity* of ſerving the living GOD, as the Body is of performing the proper offices of Life; for which *neither* of them were *qualified* before.

From hence then may be diſcovered the truth of this poſition, that to *purge* the Conſcience from dead works, and to *ſerve* the living God, are as *different* from each other, as the *Acts* of *giving* and *taking away*. For to *purge* implys to remove, or *take away* in the very Notion of it. And when apply'd, as here, it ſignifies the removal of thoſe ſpiritual obſtructions, which retarded, and hindered the Soul from exerting her faculties towards her maker; from whence it *receives*, as it were, *new life and motion*; by which it is enabled to *ſoar* aloft, and break out into acts of Piety and Devotion, Adora-

tion and Praiſe to the ſupream BEING, which is here called *ſerving the living GOD.* So that it is of *abſolute neceſſity*, that the *one* ſhould *precede* the other in the Order of Nature, as the Cauſe does the Effect, which *ſerving* the living God is in a manner, to *purging* the conſcience from dead Works.

As he, who releaſes another from *Manacles* and *Fetters*, may in ſome ſenſe be ſaid *to give* him Hands and Feet, (i. e.) the *uſe* of them, which were *uſeleſs* to him before; according to that known Axiom of the Schools, that the * *Cauſe* of a *Cauſe* is the *Cauſe* of the thing *Cauſed.*

Beſides, *purging* the Conſcience from dead Works is aſcrib'd to the *blood* of Chriſt; whereas *ſerving* the living God is a *poſt-fact* of Man's, whoſe *Conſcience* is thus *purged* from dead Works. In the former he is to be conſidered as the *patient*, or Perſon *wrought upon*; in the latter as the *Agent*, or Perſon *working.*

And now much good may it do our Author with his *figure*; becauſe, when rightly underſtood, it helps to *unfold* to us that great Truth, which he ſo artfully endeavours to *wrap* up; viz, that the *blood* of Chriſt when ſpiritually apply'd, purges the conſcience from dead Works, (i. e.) from thoſe Sins, whereof our Conſciences accuſe us, as effectually as *Phy-*

* Cauſa cauſæ eſt cauſa cauſati.

ſick does the *natural* Body from thoſe *noxious* humours it is infeſted with; that is, it cleanſes and *carries them off* into the *draught*, ſo as to *grieve*, and *afflict*, and *torment* us no more. And the Soul being thus *releaſed* from the *terror* of *guilt* and the *dread* of *puniſhment*, which it was *haunted* with before, is *filled with joy and peace in the Holy Ghoſt*, being *renew'd* in the *inner Man* and *begotten to a better hope* of Gods mercies through CHRIST, *in whom we have redemption through his blood even the forgiveneſs of our Sins*,

And thus the great *Phyſician* of Souls *healeth thoſe, that are broken in heart, and giveth Medicine to heal their Sickneſs.* As the *Sickneſs* is *ſpiritual*; ſo muſt the *Medicine* be *alſo*, For *nothing leſs* than the *blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God*, can *ſuffice* to *purge* our *conſciences from dead works, to ſerve the living God. Which things alſo we ſpeak, not in the words, which mans wiſdom teacheth; but the Holy Ghoſt teacheth, comparing ſpiritual things with ſpiritual.*

This is a *Method* quite *contrary*, to what our Author proceeds in, who compareth *ſpiritual* things with *natural*; and therefore no wonder at his *great ignorance* and *want* of *diſcernment* in thoſe things, *which ſtand*

Coloſſ. 1. 14. Pſalm 142, 3.

not

not in the wiſdom of Man, but in the power of God.

For the natural Man, receiveth not the things of the ſpirit of God; for they are fooliſhneſs unto him; neither can he know them; becauſe they are ſpiritually diſcerned.

But amidſt ſo much *ignorance* and *falſehood*, it is ſtill ſome comfort and ſatisfaction to find *one Truth* break out, as it were from behind a cloud, *viz*, that the Apoſtle is here to be underſtood in a *moral*, as well as *figurative* Senſe, " as the ſhedding the " blood of Chriſt affords a proper argument " to work upon Men, to repent, and a- " mend their ways," and ſo to purge their Conſciences from dead works to ſerve the living God.

Seeing that by this *confeſſion* out of his *own* Mouth we are acquitted from that villanous *Charge* which he had *loaded* us with before, viz, the taking off the *perſuaſive Influence* of the Goſpel by preaching the doctrine of Chriſts *meritorious ſufferings*; unleſs the ſame argument can be made uſe of, both to *harden* Men in their wicked Courſes, and at the ſame time to *mollifie* them into repentance, and amendment of their evil ways.

Should we now *deſcend* from things *ſuper-natural*, to the things of *nature*, (*i. e.*)

pag. 150. 1 Cor. 2 12.

from

from things that are above, to things, that are *level* to his Capacity, the *fallacy*, and *inconcluſiveneſs* of his argumentation would yet appear more obvious and undeniable.

Should a *Jeweller*, for example, aſſert, that it is *impoſſible* for a *Briſtol-ſtone* to cut Glaſs; what would follow according to his way of drawing inferences? Why truly, that therefore a *Diamond* could not. As thus, "It it not poſſible, that a *Briſtol-ſtone* ſhould "cut Glaſs. Now the proper queſtion is, "wherein lies the impoſſibility *&c?* And "the anſwer is manifeſt, viz, that it is im-"poſſibility in Nature for a *Briſtol-ſtone*, to "render Glaſs *ſofter*, or *more penetrable* "than it was before; and conſequently it is "impoſſible, that a *Briſtol-ſtone* ſhould cut "Glaſs. The caſe is exactly the ſame with "reſpect to a *Diamond-ſtone*, or any other "ſtone whatever; it being as much an im-"poſſibility in Nature for a *Diamond-ſtone* "or any other ſtone, to render Glaſs ſofter "and more penetrable, as it is that a *Briſ-"tol-ſtone* ſhould do it; and conſequently "it is as much impoſſible, that a *Diamond-"ſtone*, as it is that a *Briſtol-ſtone*, ſhould "cut Glaſs."

Should any one, who pretends to know any thing of Jewelling, offer to argue in this manner, how wou'd he be derided, and hiſs'd at by the *meaneſt Bungler* of the pro-

feſſion? And yet this is the very method, *mutatis mutandis*, in which our *deep-reaſoner* diſputes in the preſent Caſe, quite *contrary* to *Nature* and *Reaſon*.

But if his Argument will not hold good, when you compare *natural* things with *natural*; much leſs will it, when you compare *ſpiritual* things with *natural*. Though a *Diamond* be intrinſically of much greater Value than a *Briſtol-ſtone*; yet here the *compariſon* is made betwixt things *finite* and *finite*. Between the *blood* of *Chriſt*, and that of a *Bull* or *Goat* there is no *compariſon*, no *proportion*; becauſe there can be no *medium* between an *Infinite* and a *Finite*. *Ye were not redeemed*, ſays St. Peter, *with corruptible things as Silver and Gold*, things in their own Nature more valuable, and leſs corruptible, than the *blood* of Bulls and Goats, *but with the precious* and incorruptible *blood of Chriſt*. And he may as well argue from this paſſage of St. *Peter*, that, becauſe Man was *not redeemed* with Silver, and Gold, therefore he was *not redeemable* with the blood of Chriſt, as argue from St. *Paul*, that, becauſe it is not *poſſible* for the blood of Bulls and Goats to *take away Sin*; therefore it is not *poſſible*, that the blood of Chriſt ſhould *take it away*.

For the amount of his argument is no more than this, that it is impoſſible; becauſe

cauſe it is impoſſibility in Nature; and becauſe it is impoſſibility in the nature of Bulls and Goats, therefore it is impoſſibility in the nature of Chriſt; becauſe the *nature* of *Chriſt* and of *Bulls* and *Goats* is the *ſame*. So that he goes on from *begging* one queſtion to *begging* another; and then winds up the whole with an *Inference* as *weak* as it is *wicked*, an *Inference* as *falſe* and *illogical*, as it is *impious* and *heretical*.

But he would do well to read over the Epiſtle to the *Hebrews* once more, where, whether St. *Paul* was the Author of it, or no, he will find it thus written, *that HE that deſpiſed Moſes's Law, died without mercy under two or three witneſſes: of how much ſorer puniſhment, ſuppoſe Ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was ſanctified a prophane thing, and hath done deſpite to the Spirit of Grace?*

That it is an *impoſſibility* in Nature, that the ſhedding the blood of Bulls and Goats ſhould take away Sin, i. e. *abſolutely* and *independently*, is agreed upon all Hands. And that impoſſibility is more *complex*, than perhaps our Author may be aware of. It is impoſſible not only from the *nature* of thoſe *Animals* themſelves, *whoſe blood* is thus ſhed;

Heb. 10. 28. 29.

but

but alſo from the *Nature* of *Man for whom* it is ſhed, and the *Nature* of *God*, to *whom* it is ſhed. As *Man* had *offended*, *Man* was to *bleed*. No other order of Beings, whether *higher* or *lower*, could *ſuffice*, or make *proper ſatisfaction* to divine Juſtice. *Angels* could not; much leſs *then* could the blood of *Bulls*, and of *Goats*. "Becauſe, "as far as juſtice comes into the caſe, it re- "quires, that in the *Subject* in which the "*fault* is, in that *ſame Subject* the *puniſh-* "*ment* ſhould be alſo."

Here then whole *human nature* is *that Subject*, in which the *fault* is; *for we have all ſinned, and come ſhort of the glory of God:* it was requiſite therefore, that *human nature* ſhould be *puniſhed*; which accordingly was in the Perſon of Chriſt, as the Apoſtle to the *Hebrews*, our *Referee*, hath decided it.

Foraſmuch then as the Children are partakers of fleſh and blood, he alſo himſelf took part of the ſame; that through Death he might deſtroy the power of Death even the Devil; and deliver them who through fear of Death were all their life Subject to bondage.

And as this was agreeable to the divine *Juſtice*, ſo was it to the divine *Declaration* and *Decree*, that the *remedy* might proceed from the ſame quarter with the Diſeaſe; and the Seed of the Woman ſhould in revenge *bruiſe*

CHUBB pag. 152. Heb. 2. 14. 15.

the

the ſerpents Head, who *firſt* gave the provocation *by bruiſing his Heel*.

For this reaſon it was, *that Chriſt took not on him the nature of Angels; but he took on him the ſeed of Abraham. Wherefore in all things it behoveth him to be made like unto his Brethren, that he might be a merciful and faithful High-prieſt in things pertaining unto God, to* * *make reconciliation for the Sins of the People.*

Now the people for whoſe Sins reconciliation is made, are no longer at Enmity with God on account of their Sins; they are *no longer* to be deemed as Sinners, but the *Objects* of the *divine* favour, and acceptance, *being juſtified freely by his Grace, through the redemption that is in Chriſt Jeſus, whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of Sins, that are paſt.*

Here then the *impoſſibility*, ariſing from the *incongruity* between the two Natures of a *Man* and of a *Beaſt* is removed, by *ſub-*

* Ἱλάσκεσθαι, unde ἱλασμὸς, ἱλαστήριον, duo præcipua habet ſignificata in ſcripturis, primum eſt *expiare*, ſic Heb. 2. 17. Alterum eſt *Deum placare*, ſeu *propitium reddere*; et hoc alterum ſignificatum ſequitur ex priori, quia expiatis peccatis, deus placatur, et *propitius* redditur. Vide LEIGH.

And thus ZANCHY upon that paſſage of St. Johns, viz. *CHRIST is the propitiation*, proponit Chriſtum, ut Ἱλασμὸν pro peccatis noſtris, et Advocatum apud patrem; ut hinc fiducia de remiſſione peccatorum propter Chriſtum, alatur, et ſuſtentetur. Lib. quint. Cap. ter.

ſtituting

ſtituting Man in the room of *Man*. But ſtill there was an impoſſibility remaining, which man, *quatenus* man, could never get over. Such an High-prieſt was required by God, as could make *reconciliation* for the Sins of the People, i. e. all the people according to St. John, *Jeſus Chriſt is the propitiation for our Sins, and not for ours only, but alſo for the Sins of the whole world. It became him therefore, who by nature is much better than the Angels, to be made a little lower than the Angels, for the ſuffering Death for every man, by which being made perfect, he became the Author of eternal Salvation to them that believed.*

And thus from the *union* of the *two* Natures, God and Man, in *one* Perſon, reſulted the *Mediator of a better Covenant*, i. e. one that could in his *humanity* ſuffer the *puniſhment* due to *human Nature*, and in his *Divinity* raiſe the *value* of thoſe ſufferings to an *infinite price*.

For which reaſon it is, that Chriſt is called by St. *John* and St. *Paul* in the paſſages above cited, *the propitiation*. He was our true and proper ἱλασμος i. e. both the *Expiation* of our Sins, and alſo the *Propitiation* it ſelf, or that by which, and *for the ſake of* which both our offences are *expiated*, and God in conſeqence of it is appeaſed, and

Heb. iii. 2. 16. 17. Rom. 24. 25. 1 John 2. 2.

reconciled and rendered *propitious*. And in reference to this it is, that Chriſt is ſaid not only to have obtained λύτρωσιν our redemption, and ἀπολύτρωσιν our releaſe, or diſcharge by paying down a Price: but he is farther ſaid to be λυτρον, and ἀντίλυτρον, that very *Price* it ſelf, which was paid down, as it were the conſideration Money, for our *redemption* and *releaſe*.

This is a *Metaphor* borrowed from *Priſoners* taken in war, or otherwiſe, and carried away by an Enemy into *Captivity*; and the *Redemption* of ſuch is the buying them back again out of the enemies Hands, by leaving an *æquivalent* with him in their ſtead, and reſtoring them to their former *freedom*, native Country, and Friends. The perſons thus reſtored are the *redeemed*, the perſon by whom the *Price* is paid, is the *redeemer*, and the *price* paid is the *Ranſom*. *We* are the *redeemed*, and Chriſt is both our *redeemer*, and our *ranſom*.

The ſtate, which we and all mankind were in at his coming, was that of *Servitude*, the baſeſt and moſt galling, that can be conceived, *being brought into captivity by the Law of Sin, which is in our Members*. And in this ſtate muſt we have groaned on eternally, *paſt redemption* by any created Powers either in heaven or in earth, had not our mediator became our *redeemer*, by paying

down our *ranſom* and thereby *delivered us from the bondage of corruption, into the glorious liberty of the children of God.*

Thus in alluſion to the former the Apoſtle tells us, *ye are bought with a price*; and our Saviour himſelf explains what that price was; * *The Son of Man*, ſays he, *came*, δῶναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, *to give his own life or Soul a ranſom for many.* Thus the prophet had foretold, *thou ſhalt make his Soul an offering for Sin*; and thus the Apoſtle tells it was, *there is one God, and one mediator between God and Men, the Man Chriſt Jeſus,* ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, *who gave himſelf a ranſom for all*, (i. e.) to God, for Men. It was *given* by Chriſt, and *accepted* by God as *value receiv'd*, in *lieu* of, and in *exchange* for a whole World of Sinners. And by Vertue of this it was, that he procured our *total* and *plenary* diſcharge from Sin and Death, *having by his own blood obtained* not only a temporal, but *eternal redemption for us.*

It was to this *End*, that *God ſent forth his Son made of a Woman*: and theſe were the means, by which he obtained that glorious name of a *Saviour*; a name of as high *honour* and *renown* to himſelf, as it is of *Advantage*, and *Emolument* to us. For *all the An-*

* *N. B.* Theſe are our Saviour's own Words, and as ſuch are quoted by our Antagoniſt pag. 61, and therefore muſt be allowed to be Goſpel, if the Doctrine, that he preached, be, as he ſays it is, the true Goſpel of Jeſus Chriſt.

gels of God ſhall *worſhip* him, for thus diſplaying his *good will towards Men:* and he has by *acquiſition*, as well as by *inheritance obtained a more excellent name than they*, becauſe, *when he had by himſelf purged our Sins, he ſat down on the right hand of the Majeſty on high.*

Thus *God was in Chriſt, reconciling the World to himſelf, not imputing their treſpaſſes unto them. For he made him to be Sin for us, who knew no Sin; that we might be made the righteouſneſs of God in him.*

Upon the whole then, the *Inſufficiency* of our Authors argument drawn from the *impoſſibility* in *nature* that the blood of Chriſt ſhould take away Sin, any more than the blood of Bulls and Goats ſhould, appears too plainly both from *nature* and *reaſon*, as well as from *Scripture* to need any farther *Confutation.* For, I hope, it will *not* follow, becauſe the *ſhadow* is *fleeting*, and of *no moment*, that therefore the *Body*, and *Subſtance* muſt be *ſo* alſo; *nor*, becauſe it is *impoſſible* in *nature* that a *Bull* or a *Goat* ſhould *repreſent Man*, that therefore *Man* cannot poſſibly *repreſent Man*; nor laſtly, becauſe it is *impoſſible* in *nature*, that the *blood* of *Man*, who is a *Sinner*, and but the Creature of a Day, ſhould be a *ranſom*, æquivalent to the *redemption* for all men; that therefore the *blood of Chriſt who through the eternal ſpirit*

CHUBB, pag. 146.

offered

offered himſelf without ſpot to God, muſt be *inſufficient* to obtain that *redemption* for us.

The MAJESTY of Heaven being thus acquitted of the *firſt* Article of Impeachment brought againſt him, *i, e.* with *running croſs* to nature upon Suppoſition, that he admits Sinners to pardon on account of Chriſts *imputed righteouſneſs*, &c. I proceed to the *ſecond* Article of his Impeachment, which is this, " that God acts from *unworthy mo-*
" *tives*, ſhould he ſo admit them; and con-
"ſequently that it would be a manifeſt *moral imperfection* in him." For our better underſtanding of which it will be proper to take our Authors own Words, in which he labours to ſupport this part of the Charge. " I am ſenſible it is pretended that God could " not pardon Sin, till *ſatisfaction* was made " to his *Juſtice* for tranſgreſſions, and that " Chriſt by his *Death* made *ſuch ſatisfaction*; " and conſequently that his meritorious ſuf- " ferings were the *ground* or *reaſon* of Gods " ſhewing mercy to Sinners, Upon which " I obſerve, that the ſufferings of the *inno-* " *cent*, could not poſſibly be a *ſatisfaction* to " *Juſtice* for the faults of the *guilty*; be- " cauſe, as far as juſtice comes into the " caſe, it requires, that in the *ſubject* in " which the fault is, in *that ſame Subject* " the puniſhment ſhould be alſo; and the " contrary to this is manifeſtly *unjuſt*." This

is a very *ſuperficial* obſervation, of no *depth*, nor *ſoundneſs* at bottom, as ſhall be ſeen in its proper place. But before our Author had been ſo ready with his Obſervation, it had been well done in him to have told us, upon what grounds he ſays, " it is *pretended* " that God could not pardon Sin, till ſatis- " faction was made to his Juſtice for tranſ- " greſſions." But that was beſides his purpoſe. He knew *that* to be a truth founded too well to be ſhaken by any attacks of his; and therefore paſſes it over, only with giving it an *ill-name*. Had this been a *pretence*, as he abuſively terms it, we ſhould have ſeen him as forward in ſhewing its emptineſs, as in making his Obervation. But he was ſenſible, that as far as *juſtice* comes into the Caſe, it is as *requiſite* that the party *injured* ſhould have *ſatisfaction*, as that the *puniſhment* ſhould be in *that ſame Subject*, in which the *fault* is.

This is agreeable to *Law*, and *Equity*, to the *Nature* and *reaſon* of *things*, and to the common *Conſent* and *Practice* of Mankind *founded* upon it. And this appears from the very * *Definition* of Juſtice, which in general is *defin'd* to be, *the conſtant and perpetual Will of rendering to every Man his own.*

* Conſtans, et perpetua voluntas jus ſuum cuiq; tribuendi. Euſtach, 124. &c. Mori Enchiridion.

Now

Now in every injury there muſt *neceſſarily* be *two* parties, the *Offender* and the *Offended:* for take away *one*, and you take away *both.* If no body is *offended*, then no body is the *offender*; and if no body is the *offender*, then no body is *offended.*

If it be the * part of Juſtice then to render to every one that which is his *own*, or that which of *right* belongeth to him; then it is as *requiſite*, that the party *offended* ſhould receive *ſatisfaction*, as that the party *offending* ſhould make it; otherwiſe he maketh *ſatisfaction* to *no* body; or, which is much the ſame, to *no* body *offended*, i. e. to a *wrong* party, which according to the *Definition* is manifeſtly *wrong* upon *two* Accounts. Firſt, becauſe he *pays* where he owes *not*; and Secondly, becauſe he *pays not*, where he doth *owe.*

Theſe are the Dictates of reaſon and truth, which therefore are *eternal*, and *immutable*: ſo that if they hold good betwixt *Creature* and *Creature*, they cannot loſe their force, when apply'd to the *Creator*, the *Author* and *Promulger* of them.

That God is of *purer eyes than to behold iniquity* is a truth which *revelation* teaches,

* Hujus, ſe, juſtitiæ diſtributivæ, munus eſt, inæqualitatem ex injuria ortam inter *lædentem* et *læſum*, ad æqualitatem præcedentem, quoad fieri poteſt, reducere &c. CURCELLÆI Synops pag. 112. pag. 152.

Called therefore Jura ἀκίνητα καὶ ἀμεταβλητα.

and

and *reaſon* approves. This *averſion* of his to every thing *iniquitous* is not founded in his *Will*, but in his *Eſſence*. He is *neceſſarily*, what he is; and can as ſoon *ceaſe* to *be*, as admit of any *variableneſs or ſhadow of turning*. His Attributes, as we term them, through a *Poverty* of Language, are not *qualities* in the Deity; but are his very *ſelf*. * He is not *holy* and *wiſe* and *juſt* and *merciful*; but *holineſs* and *wiſdom* and *juſtice* and *mercy*.

Whatever *offends* his *holineſs*, his *Wiſdom detects*, and his *juſtice* demands *ſatisfaction* for. As God is a Being *infinite* in nature, ſo muſt *each* of theſe attributes be *infinite*. Every *offence* therefore againſt the *Majeſty* of Heaven muſt be *infinite* with reſpect to the Object, As the *Offence* is, ſuch *Juſtice* requires, the *ſatisfaction* ſhould be. The *Satisfaction* therefore on the part of the Object muſt be *infinite*.

What ſhall we ſay then, when the *ſatisfaction* here to be made, was not for *one offence* only, or for *one offender*: but for all the *offences* of a *whole* world of *offenders* from the *firſt* down to the *laſt* man. To what a mighty Sum muſt all theſe amount, ſo as to require, that the ſatisfaction to be made, be *infinite* on the part of the *Subject* likewiſe. Could any one of theſe offenders

* Vide FENELONS Demonſtration of the Exiſtence of a GOD.

make

make *ſatisfaction* to *infinite* Juſtice, but for his *own* offences? If not, how much *leſs* qualified would he be to make *ſatisfaction* for the offences of *all* the reſt? And yet this was the *very* ſatisfaction, which God *demanded*, and Man ſtood in *need* of.

Should the Demands therefore of *infinite* Juſtice be *ſatisfyed*, it muſt be by the *infinite* puniſhment of the *offender*. But here the divine *mercy* which is likewiſe *infinite*, interpoſes, and pleads in *bar* of *Judgment*; and is too importunate to be *ſilenced*, or *ſatisfyed*, but by the *remiſſion* of that very *puniſhment*, which infinite juſtice had *demanded*.

Here then was *nodus deo vindice dignus*, a *knot* which none but *infinite* Wiſdom can *untie*. How ſhall demands ſo *oppoſite* be *ſatisfyed*? How ſhall Attributes, ſeemingly ſo *repugnant*, be reconciled? Or how ſhall a *Creature*, and therefore *finite*, make an *Infinite Satisfaction*?

Behold, O Man, the *myſtery* of thy *redemption!* Behold the *whole* Godhead, if I may ſo ſay, combin'd, and taken up in bringing it about. Infinite *Wiſdom* prompted by infinite *goodneſs* form'd the *Plan*, which nothing leſs than infinite *power* could *execute*. And this was found practicable by *no other* method, than by joining the *finite*, and the *infinite* together, *i. e.* the *Creator*, and the *Creature* in *one* Perſon, who of *God*, and

Man

Man might become *one* Chriſt, and as ſuch, the *Mediator* between *both.*

For being by his * wondrous generation, and Conception made *particeps utriuſq; naturæ*, i. e. *partaker* of the nature of *both* thoſe, betwixt whom he was to *mediate*, he was qualified to perform all thoſe terms of Accommodation, which both the *Offender* and the *Offended* could acquieſce in. Seeing that by taking the manhood into God, all *inſolvency* on the part of *Man* would be made up, and all *impaſſibility* on the part of *God.* For he *ſuffered* in his *human* nature, which he could *not* in his *divine*, and *diſcharged* the *debt* in his *divine* nature, which he could not in his *human.* And thus as Man by his diſobedience had incurred a Curſe, which had it fallen upon his head muſt have eternally cruſh'd him, and all his poſterity under its weight, the Man Chriſt Jeſus was content in time to commence ‡ ELOAH, (i. e,) *execrated* for his ſake. And he, who only hath *immortality*, became *mortal*; to the intent, *that hanging in his own body on the Tree he might redeem us from the Curſe of the Law, being made a Curſe for us.*

This was part of the *Original Scheme* of Providence, this the *method*, by which

* Vid. Savanorola Book III. Cap. 10.

‡ Vid. Catcot's Elahim, and anſwer to the Obſervations on it, p. 41.

God,

God, on condition of Mans fall, which he undoubtedly foreſaw, or * *permiſſively decreed*, determined from eternity to reſtore him to grace and favour. A *Scheme*, as much beyond all *human* Wiſdom to *contrive*, as it was paſt all *created* power to *execute*. A Scheme, by which all *ſeeming* Contradictions are *reconciled*, all Obſtacles and difficulties ſurmounted, which *never* could have been by any *other* method; becauſe by THIS *infinite Juſtice* is *ſatisfied*, by the *puniſhment* of the *Offender*; and yet *infinite mercy* is *gratified* in the *forgiveneſs* of Him.

And now for that obſervation of his, which he had much better have ſpared, *viz*, "that the ſufferings of the innocent could "not poſſibly be a ſatisfaction to Juſtice "for the faults of the guilty." For it is ſo far from being true, that *none* other ſufferings, but thoſe of the *innocent*, could poſſibly make ſuch *ſatisfaction*.

We have already ſeen, what kind of *ſatisfaction* it was, which infinite Juſtice required, i. e. *infinite*, both on the part of the *Object*, and the *Subject*. i. e. That it could not be *ſatisfied*, or grant *remiſſion* of Sins *without ſhedding of blood*, and that *that* blood muſt be of an infinite price, or that it could not be an *æquivalent* either on *Gods* part or *Mans*. *Such an High-prieſt* therefore *became us*, who is *holy*, *harmleſs*, *and undefiled*, *ſe-*

* DELAUNE.

perate

perate from Sinners, and made higher than the Heavens. As the high *Prieſt* was *ſuch* was the *ſacrifice*; ſeeing that the *Offerer*, and the *Offering* were *one* and the *ſame*. Had he been *like* the High Prieſts under the Law, *which have infirmity*, he would have *needed daily* like them to offer up Sacrifice, *firſt for his own ſins, and next for the peoples.* He would have been ſo far from being qualified to *mediate*, and *intercede* for others, that he would have *wanted a mediator* and *Interceſſor* himſelf. For as the *guilty* could *not mediate* for the *guilty*; ſo would it reſt upon the *innocent* to *mediate* for them, or there could have been no *mediation* at all.

When the prophet therefore tells us in the paſſage afore-cited, *thou ſhalt make his Soul an offering for Sin*, it may not be impertinent to aſk, whoſe Sin was he to be an offering for? It muſt be either for his *own*, or *others*. Which part of the Disjunctive will our Adverſary take? Will it pleaſe him to take the former, and ſay, that Chriſt's *Soul* was *made an offering* for his *own* Sin? No: that wont do. "His life was an excellent "pattern, he * owns, of every good word "and work." Beſides had it been otherwiſe, he had been totally *diſqualified* from be-

* pag. 56.

Levit. xxi. 20.

Vide Biss, How ſhall that offering purifie, that is not it ſelf pure?

ing

ing any offering at all. Every thing of that kind was to be *without ſpot or blemiſh.* To offer any thing *maimed* or *polluted,* would have been an *aggravation,* inſtead of an *attonement.* Whatever hath *a blemiſh,* ſaith God, *that ſhall ye not offer: for it ſhall not be acceptable for you.*

Chriſt therefore was typified under the Law by a *Lamb without blemiſh,* a *Male of the firſt Year,* to denote his great *innocence,* and *perfection.* Thus the prophet deſcribeth him, * *He is brought like a Lamb to the Slaughter.* And to this St. *John* refers, when he firſt pointed him out to be the *Meſſiah, Behold the Lamb of God that taketh away the Sins of the World.*

This was the Sin then, for which his *Soul* was *made* an *offering,* as the ſame prophet foretold it ſhould be; *for the tranſgreſſion of my People was he ſtriken.* Obſerve, I pray, that he was not only a *Lamb*; but *emphatically* the *Lamb* of *God*; was not only *ſeperate from Sinners*; but *made higher than the Heavens*; and therefore in his own nature *holy,* as well as *harmleſs* and *undefiled.*

For though he took *on him the Seed of Abraham*; yet he took *none* of the *corruptions* of it. He was *untainted* with *guilt*

Iſaiah liii. 7.
* Per Ennallagen temporis.

either

either *inhærent*, or *imputed*. He was *conceived* of the *Holy Ghoſt*, and *born* of a *Virgin*, that what *was born of her* might be an *holy thing*, and as ſuch might be called the *Son of God*.

And indeed he was thus *miraculouſly conceived*, and *born* for no other purpoſe; but to enable him both *living* and *dying* to perform all, that he had undertaken for us, and which *none* but *H E* was able to perform. *None*, I ſay, but *H E*, the *Son of God made of a Woman*, who was in all *things made like unto his Brethren*, and was in *all points tempted like as we are yet without Sin*, could through the *eternal ſpirit* offer himſelf *without ſpot* to God, or by his *own blood enter into the holy place, having obtained eternal redemption for us*.

As it would be an *impeachment* of the *divine wiſdom* to ſuppoſe, that God ſhould bring ſuch an extraordinary perſon into the World, by *Means* as extraordinary, and *præternatural*, unleſs to anſwer ſome *End* proportionably great and *ſurprizing*: ſo is it *impoſſible* for human *Invention* to frame any *other*, than what the ſacred penman aſſigns, of all others the nobleſt, and of the moſt *extenſive* benefit to mankind, which infinite *Wiſdom* could *propoſe*, or infinite *Power* could *accompliſh*.

John i. 29. Heb. vii. 22, 8, 6.

But

But this will appear in a ſtronger light yet, if poſſible, if we conſider further, what the Apoſtle to the Hebrews tells us, viz, that *Jeſus was made a ſurety of a better Teſtament*, or as he afterwards expreſſes it, *the mediator of a better Covenant eſtabliſhed upon better promiſes*, as the word Διαθήκη *promiſcuouſly* ſignifies.

For the clearer underſtanding of which, it will be proper for us to recollect, that *Sins* are frequently in Scripture called *Debts*. *God* therefore is the *Creditor*, to whom all mankind are more or leſs *indebted:* but even he who owes *leaſt*, owes incomparably *more* than *all* his Services to eternity can pay.

The *principal* then being *inſolvent*, whom muſt the *Creditor* come upon, but the SECOND or SURETY, who has made the *Debt* his *own*, and has entred into *Bond* to pay it, in Caſe of the others *failure*, or *inſufficiency*? And whom ſhould we find capable of payſo great a Sum, but *He*, who *owed nothing* at all upon his *own* Account? His *innocence* was the *counter-ballance* to our *Guilt*; his *riches* were to make up for our *poverty* and *want*. Nor could the ſufferings of any other, but one ſuperlatively *innocent*, poſſibly be a *ſatisfaction* to Gods *Juſtice* for the *faults* of the *guilty*, any more than a *Surety*, as *poor*

as

as his *Principal*, could diſcharge that *Debt* for him, which he could *not* diſcharge himſelf.

Thus the Apoſtle *Peter* tells us, *Chriſt alſo hath ſuffered for Sins, the JUST for the UNJUST, that he might bring us to God.* And this example of his he urges as an Argument for us to take it *patiently, when we ſuffer for well-doing*, becauſe *Chriſt alſo ſuffered for us, who though he knew no Sin, neither was guile found in his mouth, yet his own ſelf bore our Sins in his own Body on the Tree, that we being dead unto Sin, ſhould live unto righteouſneſs.* To the ſame purpoſe the Apoſtle to the Romans, *in due time Chriſt died for the Ungodly*; and again, *whilſt we were yet Sinners, Chriſt died for us.* In a word, his active obedience *fitted*, and *qualified* him for his paſſive: for had he not been firſt the *Lamb of God* without *ſpot* or *blemiſh*, he never could have been *an offering and a Sacrifice of ſweet ſmelling Savour*, acceptable, and well-pleaſing to him.

Nor will it ſeem in the leaſt irreconcileable with Gods *Juſtice*, that the *innocent* ſhould ſuffer for the *guilty*; when we conſider farther, that this was *no arbitrary infliction* or *compulſion* on his part; but the *moſt generous*, and *voluntary undertaking* on the part of Chriſt. Had this *task* been *impos'd* upon

1 Pet. iii. 18. ib. cap. ii. 20. 21. 22. 24, Rom. v. 6. 8. Ephcſ. v. 2.

On

him either *againſt* or but *without* his *conſent*, there had been then indeed *ſome* grounds of *Complaint*.

But when we view it in another light and look upon it as his *own Act*, and *Deed* that it was matter of * *free choice and ſelf-approbation*, there remains no *ſhadow* of *hardſhip* or *injuſtice* in the Caſe. And yet thus it was, if our Saviours own declaration be true. *I lay down my life*, ſays he, *for the ſheep. No man taketh it from me; but I lay it down of my ſelf. I have power to lay it down, and have power to take it again.*

This he ſpake with all the *calmneſs*, and *compoſure* of thought, when the day of his *viſitation* was yet *afar* off; and this he repeated, when the *hour was come*, that he was *betrayed into the hands of Sinners.*

Thinkeſt thou, ſays he, to that Diſciple, who made ſome faint attempt to reſcue him from the Sons of violence, *that I cannot pray to my father, and he will preſently give me more than twelve legions of Angels? But how then ſhall the Scriptures be fulfilled, that* thus *it muſt be?*

But tho' Chriſt conſidered in his *perſonal* and *private* Capacity, was a *matchleſs*, and inimitable pattern of *innocence*; though he was *fairer than the Children of Men* in every

* The Caſe of PYLADES and ORESTES is a very well known one. Vid. TULLY, de amicitia.

moral beauty and perfection; yet when we look upon him in his *publick* Capacity, as a *Mediator* and a *Surety*; he will be found to be the greateſt, and moſt *egregious* of *Sinners*, nay that he was *All* the *Sinners* in the World collected into *One*. So that his *Guilt* was the moſt *complicated*, the moſt *accumulated* that ever was; for the *Lord had laid on him the iniquity of us all.*

It was but meet, and right therefore, that he who had *born* our *Sins* ſhould likewiſe *bear our griefs, and carry our Sorrows*, that were *annex'd* to them: that he ſhould be *wounded for our tranſgreſſions, and bruiſed for our iniquities*, or rather to ſpeak properly for his *OWN*, being made *ſo* by tranſlation. "Becauſe as far as *Juſtice* comes "into the caſe, it requires that in the *Sub-* "*ject*, in which the *fault* is, in that *ſame* "Subject the *Puniſhment* ſhould be alſo."

Chriſt was the *Subject*, in which both the *fault* and the *Puniſhment* centered alſo, which being inflicted and undergone, both the *Principal* and *Surety* are to be deemed *innocent* for ever after. Neither the Guilt nor the Puniſhment remain'd ours any longer. So that we commenced *innocent*, when he became *guilty*; and ceaſed to be *puniſhable*, as ſoon as he had been *puniſhed* for us. And the contrary to this is manifeſtly Unjuſt.

John x. 15, 18. Matt. xxvi. 53. 54. Iſaiah liii, 6.

Nay,

Nay, as the *chaſtiſement of our Peace was upon him*, the injuſtice had been *double*, i. e. both on his ſide and ours, had not we *by his ſtripes been healed*.

Here then we have a moſt *perfect* Act of divine *Juſtice*, ſtrictly and rigourouſly *ſo*, an Act the moſt *mix'd*, and *complex* in its Nature, that ever was, in which the *Diſtributive* and *Commutative* are ſo wonderfully blended, and interwoven, as in the Language of the Schoolmen, to want neither * *Geometrical*, nor *Arithmetical* proportion. His *diſtributive* Juſtice is ſtrongly exemplifyed in taking *vengeance* upon them that obey *not* his Laws, and in proportioning the *puniſhment* to the *offence*; his *commutative*, in accepting a *Second* or *repreſentative*, in the room of the *principal* or *Capital* Offender, and in releaſing, and *indemnifying* the *former*, on account of that *Satisfaction*, which was made to him by the *Latter*.

I appeal now to all the world, whether this be not a Caſe, that often occurs in *civil* Life. I am endebted, we will ſay, in a mighty Sum, which I am in no wiſe capable of paying. My Creditor being relentleſs caſts me into Priſon, where I am likely to end my Days in miſery, and want. Mr. CHUBB, mov'd to compaſſion at my diſtreſs, mediates

* Vid. Mori Cantab. Enchridion Ethicum pag. 108. et alios.

between my Creditor and me, and takes it upon himſelf to pay it for me at a certain Day, which he accordingly does: his terms are accepted, and I am releaſed. Tell me now, where the *injury* lies? and which of us is the party *aggrieved?* Not the *Creditor ſurely*: who receives his *full* money. *Take that thine is, and go thy Ways.* Nor the *Surety* neither, who takes it upon him with *no other* intent or purpoſe, but to pay it. *He that hateth ſuretiſhip ſhall be Sure.* . Nor laſtly, have I any reaſon to complain, but to rejoice and be thankful, that ſuch great things have been done for me. What reward ſhall I give unto my Friend for ſo mighty a *Benefit*, that HE hath *done unto me?* And what a MONSTER of *Ingratitude* muſt I be, if, after having received ſo dear-boughten a favour, I ſhould either fly in the *face* of my *Benefactor*, deny the receipt of it, and *upbraid* his *inability* to pay the Debt; or fall *foul* upon my *Creditor*, and call him *unjuſt*; tell him, that he had run *Croſs* to Nature, acted from *unworthy* Motives, and conſequently had been guilty of a manifeſt *moral imperfection* for accepting of *his* payment inſtead of *mine.*

And yet this is the very Caſe betwixt God and his Creatures. There is a Bond, or *Hand writing*, as the Apoſtle Terms it, betwixt him and us, the Conditions of which we are unable to perform. Chriſt is our

Bonds-

Bondſman, or *Surety*, Divine Juſtice calls upon him for performance, which accordingly he doth, by his *ſinleſs life* and *meritorious* Death. The *Bond* is *cancelled*, and of no longer force; the *Hand writing that was againſt us*, and *contrary to us*, is blotted out, and *taken out of the way*, by his *nailing it to his Croſs*. Thus the ſufferings of the *innocent*, and holy Jeſus were a *ſatisfaction* to divine Juſtice for the faults of the *guilty*. The ſacrifice of that *Lamb alone* was a ſufficient *attonement* to God for the *Sins of the whole World*, both on account of its own *intrinſick valuableneſs*, and God's *acceptance* of it as *ſuch*, of which we need no ſtronger proof than that of Chriſts reſurrection.

For as the *the Son of Man gave his life a Ranſom for many*, *that through* his *Death*, he might *deliver them*, *who through fear of Death were all their time ſubject to Bondage*: So was his burſting the *bands* of death aſunder, and triumphant *reſurrection* from Hell and the Grave, a ſufficient argument, that *that Ranſom* was *æquivalent*, and that their *deliverance* from *bondage* was *compleatly* wrought by it.

THUS it was, and *thus* it *muſt* be, or *how* ſhould the *Scriptures be fulfilled* indeed? This is an *Eroteſis*, or Interrogation, by which our Saviour more *vehemently* denies, than if

Colos. ii. 14. Heb. ii. 14. 15.

he

he had moſt *ſolemnly* declared, that had it not been *thus*, the Scriptures *could not have been fulfilled*; and this his affirmation ſubjoin'd more fully evinces, viz, *but all this*, τοῦτο δὲ ὅλον, that is the *whole*, and every *particular*, *was done*, *that the Scriptures of the prophets might be fulfilled*. So that there was a *neceſſity*, that *thus* it muſt be, or *one* of theſe conſequences would inevitably follow; either that the Scriptures were *falſe*, which had aſſerted, that *thus it muſt be*; or that Jeſus had not been the *True* MESSIAH, for not *thus* fulfilling the Scriptures.

And yet our Author, who *ſticks* at *nothing*, will not ſcruple to deny all this, but tells us roundly, that "Chriſt did not fall a *Sa-*" *crifice* to the *reſentment* and *Juſtice of God*, "but only to the unprovoked wrath and "malice of the *wicked Jews* and *Romans*." For what is this but to put the *bold Negative* upon *all things*, *that were written in the Law of Moſes*, *and in the Prophets*, *and in the Pſalms concerning him*, to which Chriſt refers his Diſciples after his reſurrection for the full proof of his being the Meſſiah? What is this leſs than to give Jeſus, together with his Evangeliſts, and Apoſtles the LIE, who poſitively aver that THUS *it was written*, and that in conſequence of it, THUS *it behoved Chriſt to ſuffer*, &c.

Mat. 26. 54. 56. pag. 153.

This

This then is a FALSHOOD the moſt *dangerous* in its tendency of any, that ever tongue of *Apoſtate* uttered; as it ſets *aſide* the *whole Jewiſh*, as well as *Chriſtian Diſpenſation*; and is withal ſo apparently *ſuch*, that there is not a * ſingle paſſage in the *old* or *new Teſtament*, relating to the ſufferings of the Meſſiah, but what is an *ample* Confutation of it.

The wicked *Jews* and *Romans*, as he juſtly calls them, were only Gods inſtruments *for to do, whatſoever his Hand, and his Councel determined before to be done:* and all the purpoſes of Heaven, with reſpect to Mans redemption, were moſt effectually brought about by thoſe very means, which the Devil, or his Agents made uſe of to defeat them.

Jeſus of *Nazareth* was *delivered* into their power, not only by the *foreknowledge* but *by the determinate Councel of God*, that they might *take* him, and by *wicked hands crucifie, and Slay him*. *No other* Death but that of the *Croſs*, of all others the moſt ignominious, the moſt painful, and moſt accurſed, would anſwer the *Decrees* of Heaven concerning him. It would neither agree with his *Type* under the Law, *the Brazen*

* This hath been already diſcuſs'd at large, SECT. V. from pag. 107. to the End, to which we refer our Reader for farther proof, if needfull.

Acts iv. 28. ib. ii. 23 ib. xviii. 11. 37.

Serpent; nor *compleat* his own *Prediction* of his ſufferings alluding to it, viz. *that as Moſes lifted up the Serpent in the Wilderneſs, even ſo the Son of man muſt be lifted up. If I be lifted up from the earth I will draw all men unto me, this he ſaid ſignifying, what Death he ſhould die,*

And as this is ſufficiently prov'd from the paſſages already quoted; ſo is it fixed by our Saviour beyond diſpute, *not* to be the doings of *man*, but of *God*. This appears from his rebuke to *Peter*, when he ſmote off *Malchus* his Ear, *put up thy ſword into thy ſheath: the cup which my FATHER hath given me, ſhall I not drink it? To this End*, ſays he to PILATE, *was I born, and for this Cauſe came I into the World.* And to this the Apoſtle bears witneſs, *Jeſus was made a little lower than the Angels, for the ſuffering of Death, that he by the grace of God ſhould taſte Death for every man.* And as all theſe propheſies relating to Chriſts Death, which our Author *cannot but know*, as well I, ſerve to *convince* him *of Sin, wilful and malicious Sin*; ſo do thoſe relating to his *Exaltation* furniſh us with *a freſh* argument, wherewith to *juſtifie* the method of divine Juſtice in *ſubſtituting* the *Innocent* in the room of the *Guilty*. Seeing that this undertaking was not only *voluntary* and *free* on the part

John iii. 14. 8. 28. 12. 32.

of

of Chriſt, but was alſo attended with *glory* and *honour* in the Execution: being exalted in that very nature, in which he humbled himſelf for their ſakes, and advanced to the higheſt Dignity at the right hand of God, which otherwiſe he had never been, as the recompenſe for all his reproaches, and all his Sufferings in it. *

Theſe were the *great Ends*, which God had in view; and theſe the noble *means*, by which infinite Wiſdom propos'd, and brought about ſuch glorious *Ends*. Before our Author therefore had been ſo *raſh*, as to charge his Maker with acting upon *unworthy motives*, ſhould he admit Sinners to his mercy on account of the *meritorious Sufferings* of Chriſt, he would have done better to conſider, that the only certain way, that we have to judge of the *worthineſs*, or *unworthineſs* of the *motives*, to any action, is to acquaint our ſelves throughly with the *End*, to which that Action is directed. For though *that* be *laſt* in Order, to be brought about; yet muſt it be the *firſt* in view with every *wiſe* Agent. *This* is the *grand motive*, or *impulſive Cauſe*, to which all the *intermediates*, from firſt to laſt, are only ſubſervient, which therefore muſt be denominated *worthy*, or *unworthy*, according as that *End* is *good* or *bad*. Now the

* Of this ſee SECT. VI.

ultimate

ultimate End of all the actions of the Deity to us-ward is to diſplay his own *glory*, in doing us *good*; which accordingly is *more* or *leſs* diſplay'd in *proportion* to that *Good*, which he doth us. Thus his Acts of *creation*, and *preſervation* ſtrongly *declare the glory of God*; but his act of *redemption* more ſtrongly exemplifies his *goodneſs* towards *his handy work*. Gods own *mercy* excited by mans *Miſery*, was the *ſole moving Cauſe* of his working this *redemption* for him, which being the *greateſt Good*, that could be procured for us, as to the *matter* of it, and purchaſed at a *price* the *deareſt* and moſt *expenſive* to himſelf, as to the *manner* of it, muſt raiſe the *Worth* of it in the eſteem of all thoſe, who are ſenſible of the benefits flowing from it, to ſuch a pitch, as to render *all* others *mean* and *contemptible* in compariſon of it.

But, before I take leave of this point, give me leave to obſerve, that our Author either *fooliſhly*, or *knaviſhly* confounds the *motive* with the *means* directed by it, to its *End*; a fault unpardonable in ſo abſtracted and metaphyſical a Reaſoner! and what mighty improvements and emendations in the Scheme of providence may we not expect, when *Omniſcience* is taken to task, to be corrected, and made to ſquare with his *Reaſon of Things*.

Heb. ii. 9.

And

And this, I hope, is ſufficient to acquit the divine Majeſty from the ſecond Article of impeachment, to wit, of acting from *unworthy motives*, or *unjuſt Principles* in accepting the ſufferings of the *innocent* for the faults of the *guilty*.

Let us proceed then to his next, and ſee whether that fixes the charge of imperfection in the Deity from ſuch a ſuppoſition, upon a ſurer, and more ſtable bottom than the former.

" I am alſo ſenſible, it is pretended, that " God could not, conſiſtent with the *Ends* " of *Government*, pardon Sinners, without " *ſhewing* his *diſlike of Sin*, and that Gods " diſlike of Sin, was ſhewed by the *ſufferings* " and *death* of Chriſt; and conſequently his " Sufferings were the *ground*, or *reaſon* of " Gods ſhewing mercy to Sinners. Upon " which I obſerve, that if God had ſingled " out ſome one or more of the *vileſt* of our " Species, and had laid ſome *heavy afflicti-* " *ons* upon them, and had done it in ſuch " a way, as it appeared plainly to all to " be his *hand*, and that it was laid upon " them as a *puniſhment* for their *Sins*; then, " there would be ſome pretence for this " Argument, becauſe then, it would have " appeared they were puniſhed *by God* on " account of their *Sins*, and conſequently

pag. 153. 154.

they

" they would have been ſtanding Monu-
" ments of *Gods* diſlike of Sin."

Here then give me leave to obſerve upon our Obſervator, that the Caſe, as he has put it, is as *diſſimilar* and *unequal* as any two, that ever were brought together as *parallels*. Should God ſingle out the *vileſt* of our Species to be *viſible* and *exemplary* monuments of his vengeance, it would prove his *dislike* of *Sin*.

But that could have been no *pretence* for the argument in hand; becauſe all that would have appeared from thence would be this *viz*, that they were *puniſhed* by God on Account of their *own Sins*. Would their ſuffering the *heavieſt* afflictions here, be any ways *diſproportionate* to their *Deſert*? Would it *expiate* their *guilt* in this life, or *mitigate* their *puniſhment* in the next? If not; how ſhould theſe ſtand in the *Gap* betwixt Gods vengeance, and a *whole World* of Sinners? If the moſt *innocent* and *vertuous* of all our *Species* cannot *juſtifie* themſelves in his Sight; how ſhall the *vileſt* mitigate for the Sins of *all* the *reſt*, by puniſhments equal to their *own* crimes only? A *Bankrupt*, that cannot pay a *ſingle* penny to the Pound, would be a much better *Security* for the *Debts* of the *whole* Nation.

Here then we have another Inſtance of Mr. CHUBBS fine reaſoning. As thus. God ſhews

ſhews his *diſlike of Sin* by puniſhing *ſinners* on account of their *own* Sins; *ergo* Gods *diſlike of Sin* was *not* ſhewed by the ſufferings and Death of Chriſt.

Strongly concluded! That is as much as to ſay, that a *Creditor* ſhews his reſolution to be *paid* his *Debts* by ſending his *Debtors* to *Goal* on account of their *own Debts*; Ergo a *Creditors reſolution* to be *paid* his *Debts* is not ſhewed by ſending the *Bondſmen* to Goal on the account of *anothers* Debts, which they *voluntarily* took upon themſelves to pay. Read and admire. "But when the "moſt innocent and vertuous of our Species "was ſingled out to bear the moſt heavy "afflictions, and when thoſe afflictions were "laid upon him not by the Hand of God, "but by the wicked *Jews* and *Romans*, "and that too not for his having done "evil, but good, which is the preſent Caſe; "this ſurely could not poſſibly ſhew Gods "diſlike of Sin."

That this is a Caſe full wickedly miſrepreſented in the moſt open, and daring Defiance of Truth, if there be any Truth in that Goſpel, which he pretends to aſſert, has been abundantly demonſtrated in the Anſwer to the preceding Obſervation, with which this is ſo much the *ſame*; that it can ſcarce he called *another*, or need a particu-

pag. 154.

lar

lar reply. All, that is incumbent on us, is to prove, that Gods *diſlike of Sin* was ſhewed by the *ſufferings* and *death* of Chriſt, which likewiſe is done already by *implication*, and his own *tacit* Confeſſion.

For if the moſt innocent, and vertuous of all our Species was ſingled out to bear the moſt heavy afflictions; and if thoſe afflictions were laid upon him by the *Hand*, and * determinate Councel of God, which appears to be the preſent Caſe; then our Author has nothing to ſay, but that it is a ſure proof of Gods *diſlike of Sin*.

Had it been pretended on the adverſe ſide, that God had puniſhed the moſt innocent and vertuous of all our *Speices*, merely *as ſuch*, and becauſe *he was ſo*; it had been ſo far from proving his *diſlike of Sin*, that it would have proved the very contrary, i, e. his *dislike of innocence* and *vertue*. But when it is ſaid, that the moſt *innocent* and *vertuous* of all our Species, moſt generouſly, and freely took upon him to be accountable to divine Juſtice for all the *guilty* and moſt vicious of our Species, and that *moved* by his *own bowels* of *mercy*, and com-

* Compare what went before with 1 *Peter* i. 18, 19, 20. *viz*, Ye were not redeemed with corruptible things as Silver and Gold, but with the precious blood of CHRIST, as of a LAMB without blemiſh, and without Spot, who verily was fore ordained before the foundation of the World, but was manifeſt in theſe laſt times for you.

paſſion

paſſion towards a race of *wretched* Creatures, *eternally* miſerable, and undone without it, he had engaged to undergo all that weight of puniſhment, which was their due, and to make peace and reconciliation between them, and their offended God, at *ſo coſtly* a price, as that of his *own hearts blood*; ſurely nothing could equally expreſs Gods *diſlike* and deteſtation of Sin, as the ſevere weight of that puniſhment, which he inflicted on him, who was *innocent* and vertuous; till his *ſuretiſhip* had made him *otherwiſe*.

It was *Sin*, in whatſoever *Subject* it was found, which the divine Vengeance purſued in every *form* and *ſhape*. *God* therefore *ſpared not the Angels, that ſinned*; *but caſt them them down to Hell*. Neither, for the ſame reaſon, did he ſpare his own Son, as ſoon as he commenced *ſinner*; tho' but by *imputation*. † *He that ſpared not his own Son*, ſays the Apoſtle, *but delivered him up for us all, how ſhall he not with him alſo freely give us all things?*

In which of theſe Inſtances, I ſhould be glad to be informed, did God more highly ſhew his diſlike of Sin, viz, in puniſhing of them, who by their *own tranſgreſſion fell*, and therefore *perſonally* deſerved that puniſhment: or in puniſhing his *beloved Son*, *in whom he was well pleaſed*, who only *perſonated* and

† Rom. viii. 32.

ſtood

ſtood in the *room* of *Sinners*. Surely the *more beloved* and *better pleaſed* he was with him *as a Son*, the *more hated* and *diſpleaſed* he was with him *as a Sinner*; and the *fierceneſs* of his wrath moſt viſibly diſplay'd it ſelf, by breaking through all thoſe *Tyes*, and all thoſe *Endearments*, which otherwiſe muſt have *reſtrained*, and kept him back. How *relentleſs*, and *inexorable* muſt the father be to his only Son, when, being in an *Agony*, he prayed, *unheard*, *unpitied*, ſo *vehemently*, *that his ſweat was as great drops of blood falling down to the ground*; and he, that *ſupporteth all things by the word of his power*, needed an Angel from heaven to ſtrengthen and *ſupport* himſelf? Nothing but his *inflexible Juſtice*, could make him *deaf* to the cries of his beloved Son, when he kneeled down, and beſought him ſaying, *Father, if thou be willing, let this Cup paſs from me:* nothing, but his *unconquerable Averſion* to every thing *impure*, could make him put the *partner* of his *glory* to ſo much *ſhame* and *grief*, as to *extort* from him that bitter Exclamation, *my God, my God, why haſt thou forſaken me!*

Here then in this ſingle Act was ſhewn both Gods *implacable hatred* to Sin, and his *inexhauſtible Love* to Sinners, ſeeing that nothing leſs than the *blood of Chriſt*, as of a *Lamb without Spot*, could *mitigate*, or extinguiſh

tinguiſh the former, and yet *that* blood was freely Spilt, without *ſcruple*, or *reſerve*, as it were *water upon the ground*, that it might not want *that mitigation*.

" Theſe are truths, which a Man of our " Authors *attention*, and *diſcernment* cannot " but know, if we will but allow him to " be a Man of common Senſe," tho' for wicked and deadly purpoſes he endeavours to disguiſe them. " And I think, I may " ſay, that if there be any ſuch thing as " perſiſting *obſtinately* in error, againſt the " *light* of *Conſcience*, and the *cleareſt* and " *moſt indubitable* Teſtimony of Scripture, " it muſt be ſo in the preſent caſe, becauſe " upon examination it appears, that there " is not any thing, which has the face, or " ſhadow of Reaſon, that can be offered in " its favour."

There is but one *Objection* to the *mediatorial Syſtem* now remaining to be anſwer'd, which though *firſt* in the order of place, I have reſerved till *laſt*, as being indeed *inſtar omnium*, of ſuch an *enormity* of bulk, that it contains all the reſt, as it were, in the belly of it.

" The *right behaviour*, and *ſufferings of* " *Chriſt* have no more *connexion* with, nor " *relation* to any *other perſon*, ſo as to be a " *ground* or *reaſon* for God to ſhew favour, " or kindneſs to that other perſon; than

pag. 151. 154.

" *colour has* to *ſound.*" Here then for for the confutation of our *unnatural* Naturali t let me only aſk him this ſingle queſtion, whether his *Head* has any *connexion* with, or *relation* to any *other* part of his *body*. For as ſurely as it has, ſo ſurely have other perſons (*i. e.*) all *faithful Chriſtians* a *connexion* with, and *relation* to the good behaviour, and ſufferings of Chriſt.

The Apoſtle to the *Epheſians* tells us, that *God gave him to be the* HEAD *over all things to the Church, which is his* BODY.

Thus again by a familiar compariſon, *the Husband is the Head of the Wife, even as Chriſt is the Head of the Church, and he is the Saviour of the Body.* Should one aſk in this place, whether the *Wife* has any connexion with, or relation to her *Husband*, our Author would anſwer, *no*, I'll warrant you. And yet the Apoſtle tells us, that it is the *cloſeſt connexion*, that can be; a *relation* that *ſuperſedes*, and ſets by *all* other relations; *for this Cauſe*, ſays he, *ſhall a man leave his father and mother, and ſhall be* joined *to his Wife, and they* two *ſhall be* one *fleſh. This is a great Myſtery: but I ſpeak concerning Chriſt and his Church*; thus the *Connexion*, and *Relation* holds betwixt *Him*, and his *Spouſe*, for we are *members of his Body, of his Fleſh, and of his Bones. There*

Epheſ. i. 22, 22. ib. v. 23. ib. 31. 1 Cor. 12, 26.

is

is a natural Body, and there is a spiritual Body; betwixt which there is this *Analogy*, that as every member in the *body natural*, how minute, or distant soever from the *head*, *participates* of the *animal* Spirits flowing from it; and *derives* all its *benefits* of *life* and *motion* from its *communication* with it: so here in the *body spiritual*, every member of Christs Church must have an *Union* and *Communion* with *him* and with *one another*, must have a *share*, and an *interest* in his right behaviour and sufferings, as the same Apostle argues, *whether one member suffers, all the members suffer with it, or one member be honoured, all the members rejoice with it.*

All his *actions*, and all his *sufferings* were purely *relative*; and every thing, whether *good* or *evil*, that betided him, *referred* to us; tho' nothing but *good* resulted to *us* out of *his Evil.* He was a *man of sorrows, and acquainted with grief*; but then *he hath born our grief, and carried our sorrows.* He had *no sin* and therefore *no sorrows* of his *own*; so that, as *the wages of Sin is Death*, he could *not* have *died* at all, had he not taken upon him the *Sins of others.* In him we suffered *who was delivered for our offences*; in him we died, *who died for our Sins*; in him we rose, who was *raised again for our justification*; and lastly, in him we ascended, who *ascending up on high*, led *captivity captive*, and is *gone to prepare a place for us.*

* Neither " his right behaviour, nor " his ſufferings rendered him *perſonally va-* " *luable*; nor did he as *ſuch*, become *per-* " *ſonally pleaſing* to his father," as our Author moſt *ignorantly*, or moſt *impudently* aſſerts. For what could render him *perſonally valuable*, four thouſand Years *after* the Creation of the World, who was *glorifyed with the glory of God the Father*, † *before the World was?* Or how ſhould he become *perſonally pleaſing* to him, by his right behaviour and ſufferings, who was pronounced by the Spirit of God, to be *his beloved Son, in whom he was well-pleaſed*; before he entred upon his *publick miniſtry*, and that of courſe, at a greater diſtance from his *Sufferings* and *Death?*

Beſides, if the right behaviour, and ſufferings of Chriſt have no *connexion* with, nor *relation* to any other perſon, then is Chriſt's *reſurrection* from the Dead no *argument*, that *he is become the firſt fruits of them that Slept.* But *his* reſurrection is the *earneſt* of *ours*; as the *Wave-offering* was of the *future harveſt.* For the *Head* being gone *before* will naturally draw the *body after it.* And thus ſings the *Lover* in the *Can-*

* pag. 119.

N. B. † Here then we ſee the reaſon at laſt, why he denied Chriſt's pre exiſtence to be part of his Goſpel, pag. 47.

Iſaiah liii, 3. 4. Rom. vi. 23. 1 Cor. xv. 3. Rom vi. 25. Pſalm lxviii. 18. John xiv. 2.

ticles,

ticles, draw me, and we will follow thee by the ſavour of thy ſweet Ointment; i. e. the *Ointment of Spikenard very precious*, with *which Mary anointed his body aforehand for his Burying*, which not being ſuffered to ſee *corruption*, is the *only* proof, that *this corruptible* of ours *ſhall put on incorruption, this mortal ſhall put on immortality.*

Had the right behaviour, and ſufferings of *Chriſt* been purely *perſonal*, and *private*, then likewiſe had the wrong behaviour, and ſufferings of *Adam:* and if ſo, then neither his *guilt*, nor his *puniſhment* had reached beyond himſelf; nor would the Sentence of Death, which paſſed upon him have *extended*, as it now does, to his *poſterity*. But in truth *both* theſe acted in a *publick* character, were *each* of them the *fœderal Head*, and *repreſentative* of Mankind; and as *ſuch*, what they *did* and *ſuffered* had a *connexion* with, and a *relation* to every *Individual* of human race. Nay the *right* behaviour, and ſufferings of Chriſt were to make amends for the *wrong* behaviour, and ſufferings of *Adam*. His *good* was to ſtop the breach in human nature, which his *evil* had made in it; was to take out that *ſting* of Death, which he had let in upon his off-ſpring; and reſtore them to that immortality, from which, through him, they fell. This is the

John xvii. 5. Matt. iii, 16, 17.

End, which the Apoſtle in the Chapter before us aſſigns for the coming of Chriſt in the Fleſh; that *ſince by man came Death, by man* might *alſo come the reſurrection of the Dead.* Will any one deny the *former* of theſe two, viz, *that by Man came Death?* if ſo, then he affirms, either that Death entered by ſome *other* Way, which it will reſt upon him to ſhew us, or that man is *immortal* Still. If not, then he affirms the *latter* with it, viz, *that by man came alſo the reſurrection of the Dead, that as in Adam all died, even ſo in Chriſt ſhall all be made alive.*

And can any thing more *nearly* concern, more *deeply* affect Mankind, than the *different* behaviour, and ſufferings of theſe *two repreſentatives*; ſeeing that by the *former* they are made the *Subjects* of *Death*, *miſery*, and *ſhame*, by the *latter* they are *raiſed* again to *Life*, *happineſs* and *glory.* And thus Chriſt, and Adam are all along plac'd in *contraſt* by the Apoſtle, the *one* as making *reparation* for the injuries, which we had ſuſtain'd from the *other.* How elſe, or in what ſenſe, can Chriſt be called by him twice in this Chapter the *laſt* Adam, and the *ſecond* Man? *The firſt Adam was made a living Soul, the laſt Adam was made a quickning Spirit. The firſt Man is of the Earth earthy, the ſecond Man is the Lord from heaven.* Chriſt neither was the LAST Adam, nor the SECOND Man, unleſs

leſs conſidered as our repreſentative, as well as the firſt ADAM was. CAIN, we know, ſtrictly ſpeaking was the SECOND Man. So that many *Millions* of men muſt needs have been between the firſt Man and Chriſt. Many *Millions* of Men have been, and more ſhall be from his *incarnation* down to the *laſt* ADAM.

But the *firſt* ADAM was the *figure* of him, that was to *come*; and their *ſimilitude* conſiſted in this, that they were *both* the *Sons of God*, the one by *Creation*, the other by *Generation*; both *fœderal heads* of mankind, the one *natural* the other *ſpiritual*. *Human* race being in a State of *impotency*, the Lord laid his *help* on one that was *mighty*; that *as by one mans diſobedience, many were made ſinners*; *ſo by the obedience of one, many might be made righteous*; and the conſequence of it might be this, viz, *that as we have born the Image of the earthy, we might alſo bear the Image of the heavenly*.

Thus the right behaviour, and ſufferings of Chriſt appear to have the *ſame connexion* with all *faithful* Profeſſors, as the *Body* has with the *Head*; and that the *relation* between *him*, and his *Church* is the ſame, as that betwixt *Husband*, and *Wife*, in ſpight of all *bold* Aſſertions to the contrary. I ſhall diſmiſs this Subject therefore with this reflection, and that a *melancholly* one, viz, that our

Author is by his *own* confeſſion, here *publickly* made, *no member of Chriſt, no Child of God*; that he diſclaims all ſhare, in what Chriſt did or ſuffered, and conſequently renounces all *Intereſt* in his *reſurrection*. So that all his talk about a future judgment, and retribution is a mere *Bagatelle*, an *empty* amuſement, ſeeing that the only aſſurance, *which God has given unto all men, that he hath appointed a Day, in which he will judge the World in righteouſneſs, by that man, whom he hath ordained*, is this, viz, *that he hath raiſed Him from the Dead.*

Here then we ſee how the *Wiſdom, Juſtice*, and *Mercy* of God break out, and *ſhine* with the greater *radiancy* from the *thickneſs* of thoſe Clouds, which oppos'd them: and with what divine luſtre and harmony they do *mingle* their *friendly* rays, *mutually giving* and *receiving* light from *each* other? *Where* now *is the Wiſe? Where is the Scribe? Where is the* DISPUTER *of this World?* Let them all boaſt of their *mighty* attainments, their *ſtrength* of *reaſoning*, and and their *depth* of *Science*. *Hath not God made fooliſh the wiſdom of this World?* But let us modeſtly content ourſelves to join with the Apoſtle, *I determine, not to know any thing among you, ſave Jeſus Chriſt, and him crucified.* This is the higheſt knowledge, to which we aſpire, to *know thee the only true*

God

God, and Jeſus Chriſt whom thou haſt ſent. And as this knowledge is *not* to be attained by any *other* means, than by reading, and *ſearching* the *Scriptures*, thoſe *inexhauſtible* funds of all divine Truth; ſo let us *revere* them, as the *Oracles* of the *living God*, and not as the *particular*, *private Opinions* of weak and *fallible* men.

Purging from our Breaſts all *leaven* of *Pride*, and *Hypocriſie*, all *Vanity* and high *Conceit* of our own abilities, all deſire of *Novelty* on the one hand, and all affectation of *ſingularity* on the other, let us give up our ſelves wholly, both *Judgment*, and *Will*, to this *unerring* Guide, this *Light*, which *ſhone down* from *heaven*, to direct our *wandring* feet into the paths of peace. Theſe are the *grand Obſtacles*, which ſhut up all the *Avenues*, and *inlets* into the Soul; which *darken* the *Underſtanding*, that it cannot ſee, *what is the Fellowſhip of the Myſtery, which from the beginning of the World hath been hid in God; even the Myſtery of Chriſt, which in other ages was not made known unto the Sons of Men, as it is now revealed unto his holy Apoſtles, and prophets by the Spirit.*

Let the *preaching Chriſt crucified* therefore be *now*, as it was of *old* to the *Jews* and *Greeks*, to the *Arian* a *ſtumbling Block*, and to the *Socinian fooliſhneſs*; *but unto them*

Epeſ. iii. 9. 5,

that

that are called, Chriſt the power of God, and the Wiſdom of God. For the preaching of the Croſs is to them that periſh foliſhneſs; but unto them that are ſaved, wiſdom and righteouſneſs, and ſanctification, and redemption. Let *others glory* in their own *agreeableneſs* and *intrinſick valuableneſs* in their makers Sight, *but God forbid, that I ſhould glory ſave in the Cro's of our Lord Jeſus Chriſt.*

Hither let us *travel, heavy laden* with our Sins, and lay them and our ſelves down at his bleſſed feet, in an humble confidence of a ſhare of that *refreshment*, which he hath graciouſly promiſed to all them that *come unto him.*

Here let us ſue for that pardon, and acceptance with God, which for our own *unworthineſs* we dare not aſk, but in the *name*, and for the *ſake* of his only beloved Son, our *Advocate with the Father Jeſus Chriſt the righteous*, the great attonement and *propitiation for the Sins of the whole World.* And though the *method* of *bringing many Sons unto glory, by making the Captain of their Salvation perfect through Sufferings*, be *derided* by the *Sceptick*, and the *Infidel* as *abſurd*, and *vain*; yet ſhall it be acknowledged by all the *faithful* to be a *Scheme* truly *noble*, every way worthy, and *becoming that Being, for whom are all things, aud by whom are all things.*

And

And now have I at length, by the bleſſing of God, brought my work to its deſired End, *i. e.* have vindicated the Goſpel of *Jeſus Chriſt* from the wicked miſrepreſentations of our *Opponent*; and, leaſt it ſhould be deem'd imperfect, or not compleatly executed, have cleared up the *Mediatorial Syſtem* from the groſſeſt Objections, that were ever made againſt it, by any one who took upon him the ſacred Name of *Chriſtian*, and had not openly and formally renounc'd, and abjur'd it, as *Julian* and other profeſs'd Apoſtates did. For whatſoever ſhelter our Author may take under the denomination of a *Chriſtian*, and a pretence of aſſerting the true Goſpel of *Jeſus Chriſt*, it is plain from his whole proceedings, his charging it with many *falſhoods* and *abſurdities* in ſome places, and his giving *Mahometaniſm*, nay, and *Æſops Fables*, the preference to it in others, that he has uſurped a name which in no wiſe belongs to him, the better to carry on his covered Deſign, and in imitation of his Brother *Traytor*, to betray his Maſter with a kiſs.

And how coarſe and uncomplaiſant ſoever it may ſound in the Ears of ſome of his polite Admirers, thus much will I venture to affirm, that his Doctrine is Chriſtianity revers'd; and that a Man-Tyger is as much a Man, as CHUBB is a *Chriſtian*. For *Similitude*

militude cannot conſtitute *identity* in either. The ſeeming conformity of his Doctrine in ſome parts to that of the Goſpel, is as far ſhort of *Chriſtianity*, as the mowings, and faint ſcetches of reaſon in the BRUTE, are of the Speech and rationality in Man. Deſtroy but the *Mediatorial Syſtem*, and you deſtroy *Chriſtianity* both Root and Branch.

JESUS CHRIST together with his *Evangeliſts* and *Apoſtles*, muſt have been upon that Suppoſition, a ſet of the arranteſt ſelf-deceiving *Impoſtors*, made up of the greateſt folly and villany, that ever entered into a human Compoſition. And *Moſes* and all the *Prophets*, from the Foundation of the World all along through the ſeveral ages of it, muſt have been Conſpirators with them, in *hatching* a Deſign, which they were afterwards to leave to them to bring to *maturity*. So that the abſurdities, which our Enemies have charged upon us, muſt be laid at their own door, who at that rate bring thoſe together as Cotemporaries, one part of which were Dead, for ſome thouſands of Years, before the other part of them were born.

The *Jew* muſt ſhare the ſame Fate with the *Chriſtian*. There would no longer be any diſtinction between *natural*, and *revealed* RELIGION: all might be equally ſaving, or none at all: we ſhould ſink gradually into our priſtine State of *Heatheniſm* and *Ido-*

Idolatry, and that bright Candle, which the Lord had ſet up for our illumination, would be utterly extinguiſhed in darkneſs and ſtench. Theſe are the bleſſed Effects, which, we might expect, would either naturally or judicially flow from unhinging the Goſpel of *Jeſus Chriſt* in a Chriſtian Country, by denying him to be, what he himſelf, and his Apoſtles tell us he is, the *One*, i, e. the only *Mediator between* God and Men. And we may commence *Mahometans*, *Confucians*, or downright *Atheiſts* to morrow, as ſoon as wo have parted with that ſingle Article of our *CREED*.

Thus have I laid open the whole Councel of God with regard to the myſtery of mans Redemption by his Son, God incarnate, ſo far, and no farther than his word has been my Guide, with all the fidelity on the one hand; and all that boldneſs on the other, which becometh one, *whom the love of Chriſt conſtraineth*, and would avoid that Woe which muſt be *unto him* if he *preacheth not the Goſpel*. For that reaſon *we are not as many which corrupt the word of God; but as of Sincerity, but as of God, in the ſight of God, ſpeak we in Chriſt*,

And as this Interpretation of Scripture is agreeable to the Sentiments of the Church of Chriſt in all ages from the * primitive

* Vid. *Jewells* Apology. *Burnets* Expoſition of the 2, 11. and 31. Articles. Welchmans, &c. down

down to the preſent times, ‡ the proteſtant reformed Churches eſpecially, both at home and abroad, we ſhall leave the impartial world to determine, who it is that has been guilty of preaching another *Goſpel*, the pretended aſſertor of its truth or we; and whether all thoſe ſhining Appellations, as deceivers in points of the greateſt importance, *Antichriſts*, and betrayers of mens Souls, which he has ſo liberally beſtow'd upon the preachers of the Goſpel, belong not moſt eminently to himſelf, and partizans.

And now, Mr. CHUBB, all *controverſie* apart, for *malice*, I do aſſure you, on my ſide there has been none; before I conclude, let me addreſs myſelf to you, in the moſt *tender*, and *compaſſionate* manner, and, as I have *rebuked* you with all *freedom*, let me *exhort* you with all *friendſhip*, to re-examine your True Goſpel with that ſtrict regard to Truth, withwhich, you ſay, you have purſued that work: compare what has been here written with the writings of the Evangeliſts and Apoſtles, and I doubt not, but the *Scales will drop from your Eyes*, and that you will *ſtraightway* join with us *in preaching Chriſt in the Synagogues, that he is the Son of God.*

‡ Vid. Roger's's Catholick Doctrine of the Church of ENGLAND compar'd, with the Confeſſions of all the neighbouring Churches &c. And alſo the aſſemblies Confeſſion of Faith, with their Larger, and leſſer CATECHISMS, on thoſe ARTICLES.

1 C - ñ. 17.

repent

repent therefore of this thy paſt *wickedneſs* in vilifying his ſacred perſon, and debaſing the *blood of God*, to the level of *Bulls* or *Goats*, and *pray God*, and may all *good Chriſtians* pray with thee, *if perhaps the thought of thine may be forgiven thee. For we perceive, that thou art in the gall of bitterneſs, and in the bond of iniquity.*

Should it pleaſe that God, *who hath choſen the fooliſh things of the world to confound the wiſe, and the weak things of the world to confound the things, that are mighty, to make* me the *happy Inſtrument* of your *Converſion*, and that of your *deluded* followers, I ſhould eſteem it as my greateſt *glory* and *felicity* in this life, and as *conducive* in ſome meaſure towards *ſaving my own Soul alive.* If there be therefore any *conſolation in Chriſt, if any comfort of love, if any fellowſhip of the ſpirit, if any bowels and mercies, fulfil ye my Joy, that ye be like minded with us, having the ſame Love, being of one accord, of one mind. Let nothing be done* for the future *through ſtrife or vain glory, but in lowlineſs of Mind*; learn to *eſteem others*, i. e. your *Teachers* and *ſpiritual Paſtors*, wiſer, and at leaſt ſo far, *better than your ſelves. To write* theſe *ſame things to you, to me indeed is grievous, but for you it is ſafe.* Such *treatment* the nature of your *malady*

Acts 9. 20. ib. 20. 28. ib. 8. 21. 22. 1 Cor. 1. 27. Phil. 2. 1. 2. 3. ib. 3. 1.

requires.

requires. To preſcribe *lenitives*, when *corroſives* are wanting, betrays either the *skill*, or the *honeſty* of the *Phyſician*. *Tenderneſs* in ſuch a Caſe would be the greateſt *cruelty*. To give *hypnoticks* to one already in a *Lethargy* would be downright *murder*. *I charge thee therefore*, in the words of the Apoſtle, *before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and dead at his appearing and his Kingdom*, that thou proceedeſt no farther in the ways of the *Seducers*, who ſhall *wax worſe and worſe, deceiving, and being deceived*. Leaſt his propheſie ſhould be too apparently compleated in you, viz, *that the time ſhall come, when they will not endure ſound Doctrine, but after their own luſts ſhall heap to themſelves Teachers, having itching Ears. And they ſhall turn away their Ears from the Truth, and ſhall be turned unto Fables*. For ſearch all the records of Antiquity, and bring them down unto the preſent Times, and you will find none ever ſo prone to *turn aſide to vain jangling*, as they, who *deſire to be teachers of the Law, underſtanding neither what they ſay, nor whereof they affirm; ever learning, and never able to come to the Truth*.

You acknowledge indeed, and confeſs with us, that GOD will moſt certainly judge the World by CHRIST, at what time *the Son*

2 Tim. iv. 1. 3, 4. ib. iii. 13.

of

of Man ſhall come in his glory, and all his holy Angels with him. If you are ſincere in your belief of that one Article, with what face ſhall you go to *meet him* in the *Clouds*? or how ſhall you lift up your Head at *his* tribunal, whom you have ſo often *depreciated*, and ſet at *nought*? Conſider ſeriouſly before it be too late, that you are not only of the SECT, but a *Ring-leader of the SECT of the* Anti-*Nazarenes*, who have *openly*, and *inſultingly troden under foot the Son of God, and have counted the blood of the Covenant*; *wherewith* you might have been *ſanctified, an unholy thing, and have done deſpite to the Spirit of Grace.* Of how *ſore puniſhment* therefore ſhall you be thought *worthy* by your *juſt*, but *injured* Judge, when he cometh to *take vengeance on them that believe not his Goſpel*, and to make *all his Enemies his Footſtool*? This is his Sentence already pronounced, *he that denyeth me before men, him will I alſo deny before my Father, which is in heaven.* If you reject the terms of Grace and Pardon offered to you by God on account of the *imputed righteouſneſs, the meritorious Sufferings, and the prevailing interceſſion of Chriſt*; what a loſt, what an undone ſtate have you *wilfully* plung'd your ſelf into? and *how ſhall* you *eſcape if* you *neglect ſo great Salvation*? Say that you are as *holy*, as ever Man was, and that yours is a moſt *righteous* Cauſe; will it *injure* your Cauſe, or make it appear to a *leſs*

Advantage, that you have *an advocate with the Father* to plead it for you in the *Court* of Heaven, when that ſame *Advocate* is to be your *Judge?*

If you are a Man but of ordinary penetration, and common ſenſe, you will ſhew it by diſcovering, what ſuperiour Advantages they, that believe the *mediatorial Syſtem*, have over thoſe, that reject, and deride it. They preach up the *Neceſſity* of an holy and vertuous life as well as you, as a *Cauſa, ſine quâ non*, without which men are no ways entitled to thoſe privileges and bleſſings, which Chriſt came to procure for us. For we ſay not, *as we be ſlanderouſly reported, and as ſome affirm we ſay, Let us do evil that good may come*; but on the contrary enforce the *Obligation* of all *moral* precepts upon our Hearers, and carry them to the moſt exalted, *i. e.* to an *Evangelical* Height, even to the *loving our Enemies, bleſſing them that curſe us*, and praying daily to God our Father, that *his Will may be done in earth as it is in Heaven.* And in conſequence of this, we lay it down as an *Axiom* never to be departed from, *that a man may be a moral honeſt Man, without being a good Chriſtian*; but that *it is impoſſible to be a good Chriſtian, without being a moral-honeſt Man.*

So that ſuppoſing what you ſay to be true, viz, " that Chriſt requires and recommends

" mends a *Conformity* of *mind* and *life* to " that *rule* of *Action*, which is founded in " the *reaſon* of *things*, and makes or declares " *that compliance to be* the *ſole ground* of " *divine Acceptance*, and the *only way* to *life* " *eternal*;" they are at leaſt upon as good a foundation as you, and bid as fairly for an *Euge bone Serve! well done thou good and faithful Servant*, as the *beſt* of you. If theſe are not the *ſole grounds* of *divine acceptance*, nor the *only way* to *life eternal*, then are they furniſhed with that *wedding Garment*, which you will be unprovided with, and for want of which you may be *caſt into outer darkneſs, where ſhall be weeping and gnaſhing of Teeeth.* They *risk* nothing, if they are *wrong*, you *gain* nothing *more* than they, if you are *right*: Whereas the Alternative on your ſide would be dreadful, becauſe if *wrong*, it will be *more tolerable for Sodom, and Gomorrah in the day of Judgment, than for you.*

Elate therefore, as you now are, and fluſh'd with *imaginary Succeſs* in raiſing ſuch *Trophies* of the *Spoils* of the *Son* of *God*; let me put you in remembrance, that your *Triumph*, how *dearly* ſoever obtained, can be but *ſhort liv'd*, and of no duration. *Turno tempus erit.*———

The time will ſoon come, when you would gladly give all the world, was it at

your diſpoſal, to have left the *Divinity* of the Son of God *untouch'd*, his *mediatorial* Dignity *unſullied*, and the *reputation* of his Miniſters, who have defended *both*, *unimpaired*: when you ſhall wiſh, *that a Mill-ſtone had been hanged about your Neck, and you caſt into the Sea*, rather, *than to have offended one of theſe little ones, that believe in him.*

For that, which leaves you *ſpeechleſs*, and wholly without excuſe, is THIS, that you have aſſaulted us unprovoked, and *uncommiſſioned*; you have *run before you was ſent*; for *who hath required this at* your hand, ſaith the Lord. We are at our *Poſt*, and in our *Station* guarding our *Camp*, and the *Ark* of God committed to our Charge; which it would be more *criminal*, and *inglorious* for the Sons of *Levi*, than for all the *other* Tribes, to deſert, and leave a paſtime to the *uncircumciſed Philiſtine.*

How much better would it have been for you then, to have *ſtudied to be quiet*, and to *mind your own Buſineſs*, "not to have co-
"veted, or deſired other mens *Offices*; but
"to have learnt, and have laboured truly
"to get your own living, and to do your
"Duty in that State of life, unto which it
"hath pleaſed God to call you?"

What influence Conſiderations of this kind may have upon you, muſt be left to

Rom. iii. 8. Matt. xxv. 23. ib. xxii. 13, ib. xxv. 46.

him

him alone, who can *melt* the moſt *obdurate rocks* into *living ſtreams*, and *turn the hearts of all men, like the Rivers in the South.*

But whether you *hear*, or whether you *forbear*, we have this comfortable reflection within us, that we have ſo far diſcharged our Duty, and are *pure from the blood of all Men.*

And may that God, who *willeth not the Death of a Sinner*, but that all ſhould *turn* unto him, and be *ſaved*, remove from you all *ignorance*, and *hardneſs* of *heart*, and *contempt* of his *word*; and ſo fetch home to his Flock all JEWS, TURKS, INFIDELS and HERETICKS, that they may make one fold under one Shepherd Chriſt Jeſus, who liveth and reigneth with the Father, and the Holy Spirit, one God, world without End.

Now the God of Peace, that brought again from the dead our Lord Jeſus, that great Shepherd of the Sheep, through the blood of the everlaſting COVENANT, *make you perfect in every good Work to do his Will, working in you that, which is well-pleaſing in his Sight, through Jeſus Chriſt, to whom be glory for ever and ever,* AMEN.

FINIS.

A N

HYMN

ON THE

NATIVITY;

Design'd for the

CHURCH

First Printed *Anno Salutis* MDCCXXXI.

By *JOSEPH HORLER*,

Jam redit & Virgo, redeunt Saturnia regna,
Jam nova *Progenies cœlo demittitur alto.*
VIRG. *Ecl.* IV.

A N

HYMN

ON THE

NATIVITY, &c.

I.

DESCEND ye Angels, *Heavenly Choir*,
As erſt upon this *ſolemn* Morn,
Inflame my Heart, my Tongue inſpire,
To tell Mankind a *Saviour*'s born.

II.

The nobleſt Theme demands your Lays,
For ever great, for ever new:
String high your Harps, your Voices raiſe,
My Muſe ſhall join *provok'd* by you.

Your

III.

Your ſacred Fire ſhall purge my Breaſt
From Thoughts or trifling or profane,
Cleanſe all within: the *Heav'n-born Gueſt*
Indignant flies th' unhallow'd Strain.

IV.

What tho' a Stable mean, defil'd,
Th' unthinking Ox's vile Abode,
At firſt receiv'd the *promis'd* Child,
And lodg'd obſcure the *Latent God*.

V.

He from foul Vice and ghaſtly Sin
(*Augean Filth*) ſhall cleanſe the Earth,
Bid *Holineſs* its Reign begin,
And *Vertue* ſtart to ſecond Birth.

Pauſe the Firſt,

I.

Hail! mighty Prince, eternal Word,
Heav'n, Earth, and Hell revere thy Name.
All Nature ſhall confeſs thee Lord,
Intent thy *Wonders* to proclaim.

II.

To ſpeak thee born a *Star* ſhall riſe,
(Bright Preſage of thy *brighter Day*)
Shall with *new* Glories deck the Skies,
And fix the *Place*, and point the *way*.

III.

Arabia's *Sons* thy Birth to greet
Their gold and ſpicy Odours bring,
Their Scepters proſtrate at thy Feet,
And kneel, and own thee *Sov'reign King*.

IV.

The News ſoon ſpreads, and *Pan* the Great
Expiring yells along the Shore;
The *Dæmons* from their fanes retreat,
And weep their Oracles, no more.

Pauſe the Second,

I.

From Heav'ns high Throne (paternal Seat)
In humble Guiſe our Chief deſcends;
Suppliant averts his Father's Hate,
Diſarms his Wrath, and makes us Friends.

Beneath

II.

Beneath a Veil of human Fleſh
In *Ambuſcade* the Godhead lay,
Th' Arch-fiend by Cunning to diſtreſs,
And, as by *Stratagem*, betray.

III.

But ah! what Veil ſo thick, ſo cloſe
Can hide thee from that jealous Eye?
What Fraud ſucceed? what Art impoſe?
He knows thee, *Son of God moſt high.*

IV.

With *native Innocence* immur'd,
He ſees thee for the Fight prepare,
From all his Darts alike ſecur'd,
And ſhrinks, and ſhuns th' approaching war.

V.

Thoſe Arms to ſwadling Bands confin'd,
Shall ſoon deſtructive Thunder weild,
Thy Foes ſhall drive before the Wind,
And teach Hell's Chieftain firſt to yield.

VI.

No more th' *imperial Prince of Air*
His Conqueſts paſt, or Skill ſhall boaſt;
But ſunk in Grief, and black Deſpair,
Shall mourn his loſt, his vanquiſh'd Hoſt.

VII.

Headlong his routed Troops retire,
And in *Tartarian Darkneſs* hide;
In vain: they fly that vengeful Fire,
Which ſhunning, ſtill they muſt abide.

Pauſe the third,

I.

This, This is He! from *Stem of Jeſſe*,
Whom all the Seers long ſince foretell,
The *Branch* ordain'd Mankind to bleſs,
And reſcue from the Jaws of Hell.

II.

Thou choſen Son of DAVID's Race,
Oh late reſerv'd for happier Times!
Shalt cancel *Eden*'s foul Diſgrace,
And expiate all our *actual* Crimes.

Bold

III

Bold in our Cauſe, thy *infant* Feet
Shall bruiſe the Serpent's humbled Head;
Make *Death* her ſelf look *paler* yet,
Conſtrain'd to render back her *Dead.*

IV.

Then ſhall thy *Friends*, thro' Life oppreſs'd,
Meet ſure *Redreſs* to all their Wrongs:
From all their *Toils* find laſting *reſt*,
And change their *Plaints* to *joyous* Songs.

V.

The Tribes *redeem'd* ſhall hymn the Throne,
Where thou in Light array'd ſhalt ſhine,
Unwearied bleſs the *Great Three-One*,
And Angels aid the Task Divine.

VI.

Salvation wrought, the *Loſt* reſtor'd,
The *Grave* ſubdu'd, the *Dragon* Slain;
Let Heav'n thy matchleſs Deeds record,
Whilſt *God*, and *his Meſſiah* reign.

FINIS.

ERRATA.

PAGE 36 dele z in NAZZARETH. pag. 64 dele e before *r* in *theereof*. pag. 70 dele *out* in *without*. pag. 114 for *Iſaiah* read *Pſalm*. pag. 116, caret *all* next to *believe*, pag. 168 for δοſι, read διοſι. 258 lin. 2. dele *i* before *ſt*. pag. 268 line 14 read and a *Deluſion*. pag. 270 line 15 read *the* inſtead of *their*. pag. 283 caret *to* next *For* line 4. pag. 330 for *he* read *we*. pag. 332. for *ſo is* read *is ſo*, next to *who*. pag. 135 caret *ſoon* next to *would* line 13. page 559 caret *heart* between *thine* and *nay*.

N. B. If there be any other *Typographical* Errors, whether in *Letter*, or *Punctuation*, the Author humbly hopes, that the Reader will be ſo good as either to *correct* them, or *overlook* them.